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The Baptist Record

"THY KINGDOM COME"

OLD SERIES VOLUME LII

JACKSON, MISS., October 23, 1930

NEW SERIES VOLUME XXXII. No. 43

Chicago people propose a \$12,000,000 subscrip- tion to relieve unemployment, that is to provide work for the jobless. It is specially sponsored by the Building Construction Employers Asso- ciation. It sounds good.

Recently we had a splendid meeting with Pas- tor Grant Creekmore and his good church at Grandview, Mo. There were thirty-nine addi- tions, twenty-six of them for baptism. The church was also greatly revived. I was pastor of that church while in William Jewell College. While pastor of it, it went from half to full time, and has been a good full time church ever since. This was our second meeting since being pastor there. It was good to associate in the Lord's work with friends of former days. We are now in a good meeting at Cainsville, Mo., with Pastor C. R. Storer.—Evangelist J. W. Hickerson and wife.

Brother W. B. Holcomb of Brookhaven died suddenly last week while attending the Lincoln County Association. He had apparently been in good health for some time past, although he had a slight paralytic stroke a few years ago. Broth- er Holcomb was about seventy years of age and was one of the best beloved ministers in the southern part of the state where he had labored as pastor for many years. He had been pastor at Wiggins, Lumberton, Wesson, Quitman and other places in the state. At the time of his death he was serving churches near Brookhaven. He was a natural general and knew how to en- list his people in every good work and keep them busy in Christian service. He is survived by his widow and four sons. The Lord has greatly blessed him in calling three of his sons into the ministry; Pastor H. R. Holcomb at Tupelo, Pas- tor T. L. Holcomb of First Church, Oklahoma City; and Mr. Rowe Holcomb of Ft. Worth. Mr. Edgar Holcomb of Tupelo is also active in Chris- tian work. To all of these our Baptist people offer sincere sympathy.

SUNDAY SCHOOL ATTENDANCE OCT. 19

Jackson, First Church.....	667
Jackson, Calvary Church.....	743
Jackson, Griffith Memorial.....	336
Jackson, Davis Memorial.....	374
Jackson, Parkway Church.....	196
Jackson, Parkway Church (Oct. 12).....	206
Columbia Church (Oct. 12).....	489
Offering \$15.05	
Meridian, First Church.....	704
Offering \$50.76	
Brookhaven Church	491
B. Y. P. U. 197	
Hattiesburg, Fifth Ave. Church.....	335
Offering \$119.95	
Hattiesburg, Immanuel Church.....	250
Offering \$28.39	
Gulfport, First Church.....	397
Collection \$106.01	

Only two more issues in this month. Renew at once so that you will not miss an issue of the Record.

One pastor recently made an announcement to his people on Sunday about The Baptist Record and told them they ought to take the paper. He urged that they come to him with them. He sent in eight. Thanks.

The company to whom a lease of the Orphan- age property was made for the purpose of boring for gas and oil were unable because of financial difficulties to complete the tests. So that with the consent of all parties the lease and contract were transferred to another company on the same terms, except that the test for oil is conditioned upon the bringing in of oil by some other com- pany within two and a half miles of the Orphan- age. The test for gas is being continued now on the Orphanage property with the prospect of its coming in this week.

The Senior Union of First Baptist Church, Canton, rendered a demonstrational program at Pickens Sunday night, Oct. 19, at 6:30 p.m. This program was rendered in an effort to help or- ganize a Union there and Pickens has prospects of a real Union. Canton was represented with 31 members.

Rev. V. E. Boston, pastor at Winona, came to us at Charleston the first Sunday in October and remained twelve days, preaching day and night to large audiences. His preaching is clear, strong, plain, scriptural. The people enjoyed it. Twenty-nine were baptized last night. Seven came in by letter. Our singing was led by our own choir, and many specials were rendered by local talent. Every feature of the meeting was good. We count it a fine revival. Thank the Lord.—R. A. Kimbrough, Pastor.

Mr. J. Wendell Bailey, M.A., Ph.D., (Harvard University) Dean of the Department of Biology, University of Richmond, Va., has received and accepted an invitation from President Lowell of Harvard University, to be Harvard's official rep- resentative at the Centennial Celebration of Ran- dolph-Macon College, on October 23, 1930. Also he has been asked by President Farrand of Cor- nell University to represent Cornell at the in- auguration of Dr. F. P. Gaines as President of Washington and Lee University, on October 25, 1930. Some of the outstanding men of the na- tion, including President Hoover, are on the pro- grams for these occasions. Dr. Gaines is schol- arly and dignified. He was once on the faculty of the Mississippi A. & M. College, and is a son- in-law of Dr. J. C. Robert, Jr., for a long while connected with the A. & M. College. It is quite a distinction for one so young as Dr. Bailey to be asked to represent these leading universities on such prominent occasions. He is a son of Dr. T. J. and Mrs. T. J. Bailey of Jackson, Miss.

Send 4 subscriptions to Record and get \$1.50 pen.



Send 8 subscriptions and get \$3.00 pen.

Send 6 subscriptions and get \$2.50 pen.

POWER FOR SERVICE

Sermon preached by Dr. Geo. P. White of Hazlehurst at Copiah Association:

"But ye shall receive power, after that the Holy Ghost is come upon you, etc."—Acts 1:8.

"And they were all filled with the Holy Ghost" Acts 2:4.

A question that is being asked by many, and that is causing much serious thought is: "What is the matter with Southern Baptists?" Serious and prayerful consideration leads me to suggest a thing or two. First, I suggest the fact of a misplaced emphasis. We have emphasized money until the people are tired of being told that they must "meet the apportionment", "go over the top", and other kindred expressions. Such pressure may get some money but leaves a sore place. God's way is to get the heart and when that is done you get the money too. Then, again, we have emphasized "standards" until the "standard" has become an end rather than a means to an end. I would not say a word in opposition to standards, when properly used; but so many who have met the standard do not know enough about the word of God to apply the standard. A soul on fire for God and the lost will be able to get the message across, if he knows the message. But a standard without a message is worthless.

I am thinking our greatest trouble is in not following God's ideal for the New Testament church, in that we have failed to honor the Holy Spirit in our work. We are absolutely dependent upon him for conviction of the sinner (Jno. 16:8-11), and for the new birth (Jno. 3:5), and for filling for service (Acts 1:8). So often we make our plans and then call upon the Spirit to help us carry them out. But he is to be the guide and we should let him lead and not run before him.

As a result of our way of doing, we find our work in debt, and our people are not measuring up to the standard of God's program for us. On an average last year it took more than twenty Baptists in our state to win one soul for Christ. That is a tragedy. We need to come back to God's way of carrying on his work. We cannot improve on his method for doing his work.

The Scriptures make it plain to us that the act of filling comes after that of regenerating. This is shown in the case of the disciples. They had been saved and were in service with Jesus. They were not filled until Pentecost. When the soul is regenerated the Spirit comes in to abide (1 Cor. 6:19). But he is not always given the right of way. The carnal nature is still present. "But I am carnal," says the Apostle (Rom. 7:14). Just in proportion as the life is yielded to the carnal, just in that proportion is the Spirit hindered in his work in us.

The carnal Christian is the problem of our churches today. He it is that has to be watched and coaxed, and demands petting, and clamors for a soft, soothing, succulent sermon to satisfy the whinings of a squirming suckling. This is the Christian that chases beautiful butterflies into fashionable haunts, that uses his forked tongue to prick the festering sores of envy, that cannot afford to miss the serial show at the movie to attend his prayer meeting, that quakes with a shivering sensation when the poor heathen are mentioned, for fear he may be robbed of his reserve for the ball game, that has a front seat at the annual revival and does not come any more till the next revival, that sees no harm in the things of the world and finds his pleasure in worldly amusement rather than in the service of God, that is sometimes "up" and sometimes "down" in his religious experience, but is mostly "down", that looks for entertainment in literature designed to destroy faith in God rather than seek a knowledge of God from his Word. He is a source of grief to his pastor, an annoyance to his church, a stumbling-block to the community and a disgrace to the cause of Christ. Paul thus describes this carnal Christian, "For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?" (1 Cor. 3:3.)

I am calling you this day to a higher and more

glorious experience than that of the carnal man. The disciples were regenerated men but look at them before the Spirit came. John and James, puffed up with a patent pride, claimed the chief places in the kingdom. Peter sallies forth and curses like a sailor when accused of being a disciple of Jesus. Thomas, true to his thoroughness, must be shown the nail prints before he can believe. But after Pentecost, when they were filled with the Spirit, we hear no more about chief seats. Peter goes to prison for his Master, and the doubts of Thomas are consumed by a loving zeal for his Master.

I. The Ministry Defined.

Those who have not had this blessed experience will naturally ask: "What do you mean by being filled with the Spirit?" In reply to that inquiry, let me say, that it is not what some term "a second blessing," "entire sanctification," nor "holiness", as these terms have been corrupted by perverse teaching. But it is the yielding completely of the life to the Spirit, giving him an opportunity to fulfill in us the eternal purpose of God. Thus we may be "changed into the same image from glory to glory, even as by the Spirit of the Lord." (2 Cor. 3:18.) The scriptures reveal to us the work the Spirit will do in the yielded life.

II. God's Purpose In The Ministry Of Filling.

Let us read from the word. "And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." (Lk. 24:47-49.) But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: and ye also shall bear witness" (Jno. 15:26,27.) "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." (Acts 1:8.) "And they were all filled with the Holy Ghost, and they spake the word of God with boldness." (Acts 4:31.) "And straightway (after being filled) he (Paul) preached Christ in the Synagogue, that he is the Son of God." (Acts 9:20.)

It seems clear from these passages that two things are true. First, that the promise of the Spirit carried with it the promise of efficient witnessing for Christ. Second, where the disciples were filled such testimony always followed. Evidently the Master knew that the first great need for the spread of the gospel was the testimony of the Spirit-filled disciples. If this was the first great need, surely it is no less a need today.

The Lord Jesus, the world's Savior, wanted the world to get the message of life. This message had been left in the keeping of his disciples. Yet the disciples needed the power of the Spirit to enable them to give the message effectively. If we might say it in a different way, the Spirit was to give the message of life through the disciples. They were to be receptacles on which the Spirit could bear the bread of life to hungry souls. They were to be conduits through which the water of life could flow.

It might be thought that the disciples were ready for this task. They had been trained under the great Teacher himself. It was in his seminary they had been indoctrinated. He had taught them kingdom truth. They had seen the method of the Master of methods. They had been forth on evangelistic tours, and returned, rejoicing that they had met with such marvelous success. They had performed miracles, even cast out demons. All this had been done by the power of the Christ who was present with them. Now he was about to leave them and they would need another source of power. In accordance with the promise of Christ the Spirit was to provide that power. We need to keep constantly before us the fact that the disciple has no power of his own for testimony. The Spirit is the power but must have the disciple through whom he can

work. He gives the testimony concerning Christ. If we lose sight of this fact we miss the point of importance altogether.

Peter with his fiery zeal, John with his compassionate heart of love, warmed by close contact with the Savior, Thomas with his faith fixed by a glance at the nail-prints, Philip with his knowledge of the way, the truth, and the life, James with his executive ability and pastoral powers, Levi the great money gatherer, are all impotent and helpless before the task of world evangelization without this power working through them. Jesus knew that. Hence his charge to them to wait for the power.

If these men, under the shadow of the cross, and fresh from the school of Christ, needed this power, I am quite sure that is our imperative and impelling need today. The world needs the testimony of the gospel. The church is to supply that need. But to do so the church must have the power provided by the Spirit.

Our great organizations, colleges and seminaries, hospitals and orphanages, may furnish us the equipment, the education, the means, the men and the opportunity to bear this testimony, but they cannot furnish the power. That must come from God. I am in favor of all our great institutions. I would not be accused of opposing, or underestimating their worth. But my fear is that we may rely too much on these things to do for us what can be done only by the Spirit of God. "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." (Zech. 4:6.)

The opportunity is great. The fields are white unto the harvest. The ripened grain is going to waste. Satan is busy. Denominations are wrangling over questions of theology, Atheism is making inroads into our schools and colleges with its destructive propaganda, many of our institutions are compelled to wage a defensive warfare to protect themselves against heresy, instead of an aggressive program for world evangelization, worldliness is sapping the spiritual life of many carnal Christians, the faith of many is being shaken by the confident claims of pseudo-science, while many churches are spending their energies and powers trying to keep soul and body together.

While these conditions prevail the world is lost in sin and is in the darkness of despair. The processes of evolution are too slow and unassuring to give relief, the innate consciousness of God rebels against the savory suggestions of the atheist to abandon him, the inconsistencies of Christians refute the claim of a new creature, the fiery contentions of the Christian family banish the idea of brotherly love. Still the sting of sin, the poignancy of passion, the slime of sensuality, the audacity of appetite, the longing of lust and the absolute abandonment of hope bring to our ears the cringing cry of a lost world: "No man careth for my soul". (Ps. 142:4.)

It was this sight that greeted the Master's eyes when he told his disciples to wait for power to bear witness of him to a lost world. The cross was behind but it had blazed the way, with its stain of blood, to salvation and life. And Jesus wanted this blood-stained way pointed out, that the lost might see it. He knew his gospel was the power of God to salvation to every one who would believe it.

To give this message is the duty of the saved, and the Spirit provides power to enable the discharge of this duty.

III. The Conditions Of Filling.

The laws of nature bring their blessings when the required conditions are fulfilled. Here in the south, where we grow cotton for our money crop, we know the laws governing the production of cotton. We would not dare plant our seed in the fall of the year. The cold winter frosts would kill the plant and all would be lost. But late in the spring, when danger of frost is over, the seed are planted, the plant is worked according to certain rules, and the harvest is the result. In order to get results from our radio we must "tune in". We must overcome certain hindrances and obey the scientific law governing the broad-

Continued on page 6

Housetop and Inner Chamber

Calvary Church, Alexandria, has called as pastor Dr. E. E. Calvin and he begins his work with them Nov. 1st.

The Mississippi Press Association meets in Jackson Nov. 22. Mr. T. M. Hederman, editor of the Clarion-Ledger, is president.

A youth in Laurel was denied damages by the courts for injuries received in a resort, because the injury was received on Sunday.

Brother Pastor, here's your chance to get a good fountain pen for no cost to you. Look on page one, and send us the subscriptions.

\$100,000.00 will meet the emergency of the Baptist Bible Institute—\$100.00 from you will help.

Statues of Jefferson Davis and J. Z. George are ready for being placed on their pedestals in Statuary Hall in the Capitol at Washington. These two represent Mississippi.

Dr. Jas. E. Dean of the Baptist Bible Institute of New Orleans asks that clerks of associations will send to him copies of the minutes for permanent preservation in the historical archives of the library. Address him at 1220 Washington Avenue.

Conditions in China are difficult for the average man to understand, but the newspapers now report that the national government seems to have been successful in its fight against rebels and is now endeavoring to subdue the communists.

Druid Hills Church, Atlanta, L. D. Newton, pastor, reports 473 additions for the Association year, 121 by baptism. Total contributions \$90,336.37 of which \$12,539.93 went to missions, excluding special gifts. Average attendance in Sunday school 1,537. The church has 2,304 members.

Mrs. E. K. Lide of Columbus passed away suddenly a week ago from a heart attack. She had taken an active part in the work of her church and of the W. M. U. for many years, and will be greatly missed. The funeral service was conducted by Pastor J. D. Franks, assisted by Dr. W. T. Lowrey, a life long friend.

The opening of the German Reichstag (parliament) in Berlin this week was attended by disorders near the parliament building and on the principal business street of the city. Police are having their hands full. In parliament there are 105 fascists, the socialists having the largest representation and the communists third.

We have received letters and articles from brethren for publication in The Baptist Record highly commending their favorite candidate for governor of Mississippi. We sympathize with them in their desire to help a good man, but as between individual candidates the Record cannot take sides. If a great moral issue is involved, that is another matter.

We have just received and read a copy of a sermon by Dr. H. C. Morrison, editor of Pentecostal Herald, on the text "What Think Ye of Christ, Whose Son Is He?" It is a strong and faithful testimony to the deity of Christ at a time when some men's faith is assailed. We hope it will have a wide reading. Fifteen cents a copy, seven for \$1.00.

We have just closed a week's meeting at Pachuta with the assistance of Dr. Norman Cox of Meridian. It was a great delight to have Dr. Cox with us, and his ministry was of the highest order. So much was his work appreciated he was unanimously requested to return next year. The results visible were two received by letter and three by baptism.—E. T. Mobberly, Pastor.

Rev. Frank Q. Crockett has moved from Tunica, Miss., to Marble Hill, Missouri.

If you propose to attend the Convention in Water Valley, send your name to Pastor J. M. Metts.

Speaking of the surplus of preachers, it is said that more than half the Baptist preachers in Missouri are not in the pastorate.

Join the group of "One Thousand One Hundreds" and help the Baptist Bible Institute meet its emergency.

Dr. J. B. Phillips, who recently resigned as pastor of Highland Park Church, Chattanooga, to do evangelistic work, has been compelled on the advice of his physician to cancel all engagements and rest till Jan. 1st.

Brother Joe Canzoneri is singing in a meeting in First Church, Gainesville, Ga., where Pastor R. Q. Leavell has Dr. Walter Binns preaching for him in a meeting. Great crowds and a fine spirit are reported.

Mrs. L. E. Lightsey, continues to be a patient at the Baptist Hospital at Memphis, Tenn. The many friends of Rev. and Mrs. Lightsey all over the state wish for her a speedy recovery and will remember them in prayer from day to day.

Brother J. B. Caldwell of Springville, has finished his work as a student at Union University and would be glad to be located in a pastorate in Mississippi, either in one church or two half-time churches. He has been teaching for a while in High school.

Dr. Louis J. Bristow has an article in The Baptist Message on Official Competition, in which he points out that the state denominational paper is having its task made harder all the time by periodicals of the Executive Committee, the State Conventions and other agencies which are sent out free of cost to those who get them but at great cost to those who issue them, which means out of denominational funds. These same agencies are dependent on the state papers which they are choking to death.

These reports came too late for insertion last week. At Magee there were 280 in Sunday School Oct. 12; offering \$12.58. At Bogue Chitto there were 154 present, the biggest ever. The church gave \$50.00 to Home Missions last quarter and will do as much for State Missions this quarter. The B. Y. P. U. has held the efficiency banner for fifteen months in the county convention, Miss Clara Brent leader. W. W. Kyzar is with them in a meeting and preaching soul-stirring, heart-searching messages.

A Council consisting of brethren S. R. Young, M. D. Morton, W. A. Hogan and G. H. Gay met at the home of brother S. R. Young in Jackson Oct. 11 to examine brother Earl Coleman as to his fitness for the gospel ministry. Brother Young was chairman and brother Gay secretary. The examination proved satisfactory and the council recommended him to the church for ordination. Brother Coleman is a member of the Carpenter Church and the examination was at the church's request. The time of the ordination is set for Nov. ninth at Carpenter.

At Phalti where A. S. Johnston is pastor two young men were ordained to the ministry last Sunday. They are both students in Mississippi College, brother Reed Polk and brother Boothe. Dr. Gunter was present and participated. Brother Black delivered the charge and J. B. Quin preached the sermon; brother Clauch led the ordaining prayer. Brother Polk is in the senior class in Mississippi College and brother Boothe dropped out this year for other work. These young men are most highly commended by those who examined them and others who know them.

Evangelist Bryan Immons and Singer Atley J. Cooper are assisting this week in a revival meeting at Merigold.

If your individual subscription expires in Oct., please renew promptly. We have only two more issues in this month.

Will you join that army of sacrificial givers to the emergency of the Baptist Bible Institute—"One Thousand One Hundreds"?

A charter was refused to The American Fascists, Order of Blackshirts in Georgia, on the ground they were not needed. They specialize in "White Supremacy".

Pastor Monte Davis of DeLeon, Texas, reports a good revival spirit in his church following the Daily Vacation Bible School, which continues with them. There have been 111 additions to the church, 74 of them by baptism. He could be had for a meeting in Mississippi.

The meeting at Lumberton last week resulted in forty-two additions to the church, most of them by baptism. Pastor Wallace had with him Evangelist Bryan Simmons and Singer Atley J. Cooper. The pastor and helpers all did good personal work. The church is much strengthened and encouraged.

Mr. Otis J. Thompson, graduate of the Baptist Bible Institute, is the Musical Director of Calvary Baptist Church, New York City. His choir of sixty voices will sing on Dedication Sunday of the new Calvary Church a special anthem written for the occasion and dedicated to Mr. Thompson and his choir by Prof. E. O. Sellers of the Bible Institute. Mr. Thompson is leading the singing for a big Bible class of that city each Monday evening that is taught by Dr. G. Campbell Morgan.

Dr. W. H. Morgan, pastor of First Church, Vicksburg, is assisting Pastor J. L. Boyd in a meeting at Camden this week, allowing the editor the privilege of preaching for him at Vicksburg Sunday morning and night. Here we met a good group of old friends and had the privilege of being in the hospitable homes of Mrs. Claver and of Mr. and Mrs. Burke. The proposed budget of the church for next year includes The Baptist Record. The total proposed budget for 1931 is \$19,000.

I celebrated my 6th Anniversary Sept. 21, as pastor of the Houston Baptist Church. I came here in the Fall of 1924 from the Seminary at Ft. Worth. During this time I have received 330 into the church, and we have raised for all purposes over \$44,000.00 (forty-four thousand dollars); I have married 88 couples during this time and been in 132 funerals. I am happy in my work and everything is going along lovely. Our Sunday school has taken on new life and I hope to build a great stronghold here for God. I think I have one of the best churches in Northeast Mississippi. My people are easy to lead and they love and serve the Lord. Blessings on The Record.
—W. C. Stewart.

In company with Dr. H. M. Harris of Mississippi College we reached the Leake County Association at Thomastown early and enjoyed some time of good fellowship with the brethren. The old officers were reelected by ballot without nominations: Dr. Barnett, Moderator, and Dr. Lyle, Clerk and Treasurer. Pastor C. T. Johnson was to have preached the associational sermon, but was not present the first day. The alternate was also absent and Dr. Harris was drafted to preach the sermon. He brought a great missionary message. The house was full of people and they listened inspiringly. The committees were soon busy. The dinner served at the church was ample for the immense crowd. The brethren were courteous to the editor in permitting him to speak early in the afternoon on Publications, so that he could start on a long return journey. Dr. Harris also spoke on Christian Education. We were deprived of what promised to be the best of the meeting by having to leave early.

Editorials

MAKE THEM THINK

That was an excellent and timely article in last week's Record from Dr. Hatcher on "Let Mississippi Parents Take Notice". The burden of his soul was that our young people in the schools and perhaps in the homes are not being taught to think. And it is the truth; a very alarming truth.

Right here we inject the opinion that more thinking is done by a boy raised on a farm than anywhere else. And he does his thinking out on the farm or in work related to it and not in the school room. He has to think to make ends meet, and to adapt the conditions around him to his necessities. He can't run to a shop or a store to get what he wants, or to have everything fixed. He's got to fix it himself. To be sure the automobile is in danger of changing all this.

The conditions of modern life are destroying young people's power to think. Everything is done for them, or is ready made and at hand so that they don't have to think. Life is like a stem winding watch, it just needs to be wound up once a day, and it will go for twenty-four hours; or with some folks it is like an eight day clock that has to be wound up only once a week.

Among these conditions that prevent people from thinking may be classed most of the books and newspapers that we read. The thoughts are ready made, what thought may be found in them, and they are like a hand-me-down suit of clothes bought from a second-hand clothes dealer. And you don't mind wearing them because everybody else wears them.

It may sound like a strange thing to say that reading prevents thinking, but of much of it this is true. It is a finished product, such as it is and you can enjoy it for a day and then forget it. Toys are nearly all factory made now, and you can buy them at Kresses or Sears Roebuck. But there are a few people living who can remember when as boys they made their own little wagons and sawed the wheels out of black gum logs. They gave great joy and satisfaction. They were highly prized, well taken care of and lasted a long time. But now the boy buys one ready made at Christmas and tears it up before taxes are paid the first of February. A boy has to think when he makes his own toys and any useful article. But why think when you can buy a thought ready made at the news-stand or the ten cent store?

Much of our school work is an effectual preventive of thinking. The teacher doesn't want to know what you think but what does the book say. Our good friend Deacon Aven tells of a class-mate of his who in Junior Physics at the University went to the board and demonstrated a proposition accurately. When he was through his friend said, "J—that is the first time I have understood that proposition." J—who had gone through it accurately replied, "I haven't understood it yet." But he had parroted it off correctly.

Some few still alive will remember old Gen. Sears at the University who when he found a young fellow repeating verbatim in recitation what he had memorized from the book, would say in his nasal staccato, "Young fellow, that sounds mighty bookish." And then he would puncture the bubble with a question or two. Yes, education is not all memory work. Memorizing is not thinking.

But there are greater hindrances to thinking nowadays than reading and going to school. The picture show is a murderer of thought. Nobody thinks at a movie, or a talkie. They go there to keep from thinking; to rest their minds. And some of them continue to rest the rest of their days. Stimulating the emotions by pictures or stories or romance does not make for thinking. The truth is that people today not only do not think: they are averse to thinking; avoid any-

thing that makes them think. And yet thinkers rule the world, and a thought brings more in the market than any other commodity. Indeed our generation is largely living on the thinking of past generations.

Boys and girls in college will often avoid the studies that necessitate thinking. They say, "Math. is too hard." Recently riding along a concrete highway with a girl who had finished high school, we endeavored to find out if she could think. And we found out. Along the way we saw where a wagon had left muddy tracks on the concrete for some distance. We saw where the tracks began on the highway and how they gradually faded out. We asked her which way the wagon was going. She didn't know. Could you tell? An answer will be appreciated.

We preachers will have to share some of the responsibility of people's failure to think. No sermon will do anybody good unless it makes people think. You can't make sausage by merely stuffing meat into the mill. You must make the wheel and knives go round. People have wheels and knives in their heads. They must be made to work. Our cook told the lady of the house the other day that her children didn't like to go to a certain church because the preacher just talked; but another church near-by they liked to attend because they liked to hear the preacher holler. There are grown people and white people who are satisfied with the voice and are not disturbed into thinking. If we "think on these things" we must have something to think about.

We are not a specialist in mental discipline, but make bold to bring two suggestions to parents and teachers and any others interested. The first is that there ought to be times for discussion as distinguished from instruction. Write that in capital letters DISCUSSION. Don't always be cramming folks with words. Give everybody a chance. Let them have an opportunity to open their mouths and express an opinion. Invite expression of opinion. The opinions may be immature; may be wrong, but it is a good thing to bring them out. If they are right they will prevail. If they are wrong they won't stand the light. And this wouldn't be a bad idea in the church. People get tired of having everything handed down to them. But certainly it can be done in the home, and it will do good in the class room, in some departments at least.

The other suggestion is that questions should be asked, and people should be encouraged to ask questions. Old Socrates is not out of date. And remember that Jesus, the world's greatest teacher was very fond of asking questions. And he was glad when people asked him questions, though he often answered them by asking another one. If people can be stirred up to think at all, it will be by asking questions. Preachers and Sunday School teachers will be apt to find out if the people's minds are asleep by asking them questions.

—BR—

"WHY THIS WASTE"

—O—

You recall, of course, who said this; and the comment of the Apostle John on him. Three of the four evangelists record the anointing of Jesus by Mary at Bethany not long after he had raised her brother Lazarus from the dead. It was at the home of Simon where Jesus was a guest just before his last visit to Jerusalem. Lazarus also was present. Martha, in her characteristic way was helping in attention to the guests. Her sister Mary in her characteristic way came to show her love and esteem and gratitude to the Master, by bringing a vase of very precious ointment of pure nard, with which she anointed the head and feet of Jesus. It was so fragrant and pungent that the evangelists tell us the house was filled with the odor of the ointment.

It would seem that all would be delighted with this outpouring of affection to the Master, and join in seeking to do him honor while the time for doing so is growing short. But not so with all. A discordant and dissatisfied voice was

heard. Matthew and Mark even say indignation was voiced. To be sure it was a manufactured indignation which ought to have been easily discovered to be hypocritical in its origin. John's sensitive soul detected the pretense in the tones of the man who started it. It was all because he was a thief, and not because he cared for the poor.

John alone of the gospel writers was present on this occasion, and he specifically puts the blame for this opposition on Judas who protested, "To what purpose hath this waste of the ointment been made, for it might have been sold for above three hundred shillings and given to the poor". John was no cynic and he did not suspect the motives of Judas, but he saw through him to the core. He said plainly that he was a thief and didn't hesitate to appropriate money for others to his own use.

These things are here recalled from the gospel story because they fit the conditions sometimes seen in our present day efforts to honor and obey the Lord when valuable offerings are made in the service of Christ. The raucous voice of the constitutional critic and complainer is frequently heard, objecting to the use of money for special forms of work commanded by the Lord, when the money is given by other folks and the complainers are too busy complaining to have any share in the giving. They don't like it that the money is spent for this and that. They would like to tell other folks what to do with their money, and they are not averse to keeping what they have and getting what they can to spend on themselves or their own individual enterprises. The one man in the South who is loudest in his criticism of the way other folks give their money is constantly making appeals for help to build up his own particular institution, and doesn't fail to publish the letters of those who send him a contribution.

To be sure Matthew and Mark tell us that others of the disciples joined with Judas in protesting against this "waste". And here is the tragedy of the thing, that innocent and unsuspecting people are deceived by the clamor of some loud mouthed objector and critic and join the chorus of complainers. Some good people have been misled and they chime in like an innocent dog that doesn't know what he is barking at.

It is much easier to complain about the way somebody else does it than to do it ourselves and show how it should be done. It is a favorite scheme of those who do nothing and who propose to keep on doing nothing to cover up their own failures by trying to discredit the way somebody else is doing it.

The approval of Jesus is on those who through love to him are bringing out the best they have and bestowing it on him. Mary is immortalized by this service to the Master. And those who seek to hinder her have his rebuke.

—BR—

We deeply appreciate the cooperation of the churches who have responded to our letter asking that we have all quarterly payments in this office by Oct. 25. If your church has not sent payment please let us have it at an early date.

—BR—

Home Coming Day at West Laurel was a great occasion last Sunday. Brother H. R. Holcomb, who is assisting Pastor Gates at the First Church, was the speaker at the morning hour. Other former pastors included brother Bryan Simmons.

—BR—

Dr. B. T. Kimbrough has returned to Mississippi for a visit and some evangelistic work, being now engaged in a meeting in Toccopola. He was licensed to preach by the Oxford Church 25 years ago and has labored largely in Louisville, Ky., since then. He speaks in high praise of the work of Pastor F. M. Purser and assistant Fred Terry at Oxford and with the University students. He recalls that the Oxford Church has sent out such men as the Leavells, (L. P., J. B., George W., L. O., R. Q., and Ullen), N. R. Drummond, W. M. Taylor, Earl McElroy, Auber J. Wilds and others, who have made the world better over a wide area.

MISSISSIPPI BAPTIST UNIVERSITY

(W. T. Lowrey, D.D.)

I have read with interest the article of my much admired and much loved former student, Judge O. B. Taylor, in reference to our college problem. Judge Taylor is a fine lawyer, a fine banker, a fine Christian gentleman and a loyal Baptist. When he speaks, I listen and think.

I do not, however, partake fully of Judge Taylor's view of the present situation, nor do I agree with him as to the proper remedy.

It is stated that our people have not the will and cannot be induced to furnish the means to properly maintain and support three standard senior colleges and one junior college.

It has always been true that a majority of our people "had not the will to maintain and support" our educational work. For more than forty years, we had only one denominational college. It was maintained and supported poorly, but what was done all the way through was done by a small majority of our people. Most of the large majority were indifferent, but some were actually opposed to continuing the effort and many more were critical.

The denomination "could not be induced to properly maintain and support" the one college. However, it was possible to bring the denomination up to an interest and a cooperation which meant gradual advancement and, finally, great progress.

The one original institution has, in recent years, made amazing progress. Thirty years ago the most hopeful friends of Mississippi College could not have been made to believe that in 1930 Mississippi College would be as well equipped and endowed as it now is.

Nineteen years ago, Womans College was added. Who would have dreamed that in twenty years we would see Baptist institution at Hattiesburg as well equipped and endowed as we now see?

Seventeen years ago Clarke College was taken over by the Convention. Today, it is better equipped than Mississippi College was thirty years ago.

Twelve years ago Blue Mountain College was taken over by the Convention. Over a half million dollars has been added to its equipment and endowment within the twelve years.

It is true that much of the above progress has come from money given by people outside of Mississippi and no small amount has been given by people outside of our denomination. It seems to me that the above facts are thoroughly encouraging. Our people will, themselves, put more and more money into their educational institutions and much larger help will come from outside sources.

We are also told that "many believe that a denominational program can be formulated that will afford better facilities and can be splendidly maintained by the means that will be at our command." That may be true but, in my opinion, such a program has not yet been formulated or suggested. Some excellent and able brethren seem to be tempted to "rush in where angels fear to tread." I feel like begging them to go slow. Radical changes at this time, will, in my opinion, endanger, hurt, and hinder the cause which we are all anxious to help.

The idea, which has been suggested, of organizing a Mississippi Baptist University is, in my opinion, fraught with grave danger to our educational efficiency, financial support and maintenance, and harmonious cooperation.

First, let us consider the question of harmony and cooperation. It was said that all Baptists would be "Whole-heartedly for the Mississippi Baptist University". I am sure this is a mistake. Many would be only half-heartedly for it and many would not be for it at all. My honest opinion is that it would receive less support from within the state and less from the outside than our present institutions would receive as our work is now organized. In my opinion, it would cause our people to flock in larger numbers to the support and patronage of the state schools and schools outside of the state.

Each one of our schools has many loyal friends who are particularly interested in only that one. If that one is merged into a new organization and made only a part of a system instead of an individual institution, these friends will lose their interest. The interest of this class of friends will do much to keep up and increase the patronage and the financial condition of the different institutions.

May I pause here to say that each of the institutions has not only its clientele in general, consisting of former students and patrons and those who for local or other connections and relations have become attached to it, but it is also true that every school has its own spirit, its own atmosphere, and this not only has its effect upon the character of the students but also its effect in winning patronage and financial support.

Now I am very thoroughly of the opinion that if we will develop these schools as separate, individual institutions, each with its own local and gradually developed traditions, spirit, atmosphere, pride, and ambition, the four schools combined will have a far larger number of active friends and supporters than the four merged into one would have. That union would necessarily reduce their individuality and thereby decrease the ardor of their supporters.

O, you say, we want to get rid of this partiality, this partisanship, and get the people interested in the cause of Christian education and Baptist education! Well, for my part, I am a great believer in the principle of parental love, but of all the children in the world I love most, my own children and grandchildren. I do not think that such favoritism hurts my interest in other children; it helps it. I have special interests and special feelings for my family, my church, my alma mater, my state, my beloved country, and these favoritisms, these partisanship only make me a better humanitarian and give me larger interest in my fellow men. So, I think that it is a very important asset to our denomination in Mississippi that each of its schools has many ardent, devoted, specially loyal friends.

In reference to the effect on the financial support: I seriously fear that the present financial support would be hindered rather than helped and I feel sure that in the end it would be greatly hindered. The plan contemplates a practical reduction of two of the institutions from standard senior colleges to standard junior colleges. This would be like throwing ice water on the graduates, former students, and ardent friends of these institutions. They would feel that they were called upon to transfer their affection from one individual to a combination. You say, "O, that would not be right". Well, folks are folks and that's the way it would be, and when people lose their ardor they lose their willingness to help. I confidently believe that from the financial standpoint the combination would be a mistake. Let us not do anything that would shake loose the ardent friends of the individual institutions.

Now as to the educational efficiency. The proposition is to turn one of the woman's colleges into a Teachers College and let it have as its specialty the preparation of teachers in the elementary schools; to arrange for the other one to make a specialty of music, art, expression, and become specially efficient in those branches; to let Mississippi College be coeducational in the junior and senior years and lay stress in its department of education on the preparation of teachers for high school subjects.

The above suggestion is made I suppose on the supposition that students would select the school that would fit them for the work which they wished to do. In the first place, this would, in a sense, turn the schools into vocational institutions. In the second place, that is not the basis upon which most students select their college. It is said that the average age at which boys and girls enter college is seventeen. Now, how many students know at seventeen what their life work ought to be or will be? How many of them know enough about themselves, about the different occupations and callings, about the

opportunities and needs of the generation in which they are to live to definitely decide, at seventeen, just what they should definitely prepare for? One purpose of college is to make the pupils intelligent enough to know what they ought to do in life. Colleges are for general education. Students at one end of the state, as a rule, would decide by location; so, also, the students at the other end of the state. Many students decide by the selection of their schoolmates or friends have made, or by their familiarity with the institution of which they have heard most, or by what they have learned of the spirit of the institution. There are many things that influence students in selecting a school. My experience is that few of them decide by the particular emphasis which one school or another places upon some special line of work. A college is a college and ought to give an all-around education in the ordinary arts and science branches of study.

Universities are meant for men and women—not for boys and girls. They omit discipline and give little or not attention to the development of personal character. They are meant specially for graduate courses and professional courses.

The colleges that Mississippi Baptists ought to own and support and manage ought to have as their purpose the development of boys and girls into the right kind of men and women. Let us give them a general education and make sure that we set their faces in the right direction. Incidentally, we ought, of course, to do our part in fitting them for properly selecting their life work and properly preparing for it.

Finally, I wish to say two things: First, if we were to combine our four colleges into the kind of combination that has been suggested, I think it would be a mistake to call it a university. Big universities do sometimes have their departments of law, medicine, dentistry off in some other city, but I have never known of one which combined a group of literary colleges, distant from each other, and called the combination a university. President Lincoln once asked a friend how many legs a sheep would have if you call its tail a leg. "Five", replied the friend. "O, no!" said Lincoln, "calling a thing a leg does not make it a leg. It would still have only four legs."

Let us not hasten to assume a name which would cause many intelligent people to smile. It would take a great deal more money than we are likely to secure soon to make a real university. Moreover, a university is exactly the thing we do not need. We do need a list of first class colleges. To own them and properly manage them will greatly increase our usefulness.

Finally, the value of any institution, especially of colleges that give special attention to the development of character, will depend in tremendous measure on the personality of the members of the faculty. A great, impressive personality at the head of an institution, or some great personality among the teachers will mean very much in making the institution worth while.

Many years ago when Gen. M. P. Lowrey was president of Blue Mountain College one friend asked another, "Why did you send your daughter to Blue Mountain College?" The reply was, "I did not send her to Blue Mountain College, I sent her to Gen. Lowrey." He had the right idea. He believed that a great personality would be worth more to his daughter in life than buildings, equipment, or knowledge of books.

In a combination of four colleges, distant from each other, each presided over by a vice-president, all under the control of one president, would it be easy to keep great personalities in all the schools? Would such an educator content himself in remaining long as a vice-president?

—BR—

Annual report of Leland Church shows: Number members now enrolled, 525; number resident members, 363; additions during past year, 30; enrollment of Sunday School, 290; enrollment of W. M. S. and Auxiliaries, 92; enrollment of all B. Y. P. U.'s, 49; total gifts for year for local expenses, \$10,580.01; total gifts for year for missions and benevolences, \$9,275.91. This does not include payments on church building debt.

Continued from page 2

casting and receiving stations. So in the spiritual world, if we would get results, we must get in tune with the Spirit and obey the scriptural laws. God and man must get together. God cannot change. So man must get in harmony with God and his law to get the blessing and power.

I call your attention to the following conditions to be observed in order to meet God's demands:

1. Get Rid Of Sin In The Life.

The Holy Spirit, in the work of regeneration, by the blood of Christ, removes from the believer the guilt of sin. But day by day he is sinning again and again and thus causes a breach of fellowship. Such a breach grieves the Spirit and hinders him in his work within us. We cannot get rid of these sins by denying them. To do this is to deceive ourselves (1 Jno. 1:8). But, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (1 Jno. 1:9). This promise is to the Christian whose life is daily defiled by the presence of sins, which hinder the Spirit.

Known sins unconfessed break off fellowship, and interrupted fellowship blocks the work of the Spirit, since he cannot fill with his presence that which is already filled with sin.

But, says some one: "I cannot keep from sinning." The trouble with most of us is, we are trying to live our own lives instead of letting the Spirit live in us the Christ-life.

We found in a previous study, that in the baptism of the Spirit, the old man died to sin and was buried, as symbolized in water baptism, but has risen again and is now alive unto God. But while the body is dead, sin is very much alive. The Apostle charges, however, "let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof" (Rom. 6:12). A sin may enter, as in the case of Peter when he denied his Lord, but it must not reign in the life. Just as Peter came back by sorrow, penitence and confession, so the believer must come back to the Lord and keep coming, if he sin. The promise is: "Sin shall not have dominion over you" (Rom. 6:14).

Let us read John 13:5-10. "After that he poured water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. Then cometh he to Simon Peter: and Peter said unto him, Lord, dost thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. Peter said unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. Jesus saith unto him, He that is washed (bathed) needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all."

Look at the picture. A man has gone into the surf. He is washed. His whole body has been made clean. But as he comes back to the dressing room he gets sand on his feet and has to wash his feet again. Then he is clean. So the blood of redemption has cleansed the believer from the guilt of sin.

"There is a fountain filled with blood

Drawn from Immanuel's veins,

And sinners, plunged beneath that flood,

Lose all their guilty stains."

But as oft as he sins again he must come and confess and is cleansed from the defilement of sin. This is necessary to give the Spirit an opportunity to fill his life.

2. Present Yourself To God.

"I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1).

I may sum up the idea in this text in one word, consecration. If asked to define this act I should answer about as follows: In the act of consecration I gather together in my mind all that I am, or hope to be, and all that I have—time, personality, influence, money, talent, loved ones

and all I hold dear—and bring these, and lay them down at the altar of service, and say from my heart of hearts: "Here, Lord, take me and mine and use us where thou canst accomplish the greatest good with us."

This is by no means a priceless act. It may be very costly indeed, when looked at from the standpoint of the world. It may mean that you will have to break with some of your companions in sin. You may have to rewrite some of your contracts. You may have to put a new kind of heart in your business methods. Your bad habits will have to go. You will have to open up a bank account for the Lord's money. Some of the mottoes in your home will have to come down, and others put up. Your most promising son or daughter, instead of being the social leader in your community, as you had intended, may have to preach the gospel of Jesus Christ to the benighted heathen in a foreign land. Instead of a card party you may have a prayer meeting. Instead of a dance you may have an inquiry room in your home. Instead of supporting a ball have a funeral. Instead of supporting a ball team you may support a missionary. Oh, I do not know what it may cost. But whatever the cost, rest assured that the investment will repay a thousand-fold in this world, and in the world to come life everlasting.

This consecration business is not to be lightly esteemed. It goes to the very heart of a man's affections, and breaks up the foundation of his previous plans, and scatters his pleasing prospects into a veritable mass of debris.

Jesus said: "If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it" (Mat. 16:24,25).

Will you follow Christ? Then deny yourself: that old proud, touchy, sensitive, egotistic, selfish self that always wants the first place and the best of everything. That self that is so hard to conquer, deny it. Put it behind you and give the first place to Jesus Christ. Then take up your cross. That is the instrument of death. It is formed by your will crossing God's will. On this cross you must be broken and die. Do you hesitate? Would you save your life? Then you must lose it forever. Shoulder your cross manfully, though with fear and trembling, with brain shuddering and every nerve in a quiver. Are you ready? Is the cross in place? Then listen to the Master: "Follow me". "But, Master, whither are you going?" With a gentle look of compassion the Master replies: "Dear one, did you not hear the venomous verdict of the maddening mob as they shouted, 'Away with him, away with him, crucify him' (Jno. 19:15)? I am on the way to Calvary, the place of death. There the man with the nail will search in my hand for the nerve center of my kindly deeds, the man with the hammer will pierce through my feet to find the secret of my merciful mission, the man with the spear will seek the nearest way to my heart, the soldiers will seek a covering under my garment to hide their murderous deed, and my body will die that sin might be eradicated."

Will you go with him, and be crucified, that you may live again in a newer and higher experience? If so, then pay the price and you can say with the Apostle: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by faith in the Son of God, who loved me, and gave himself for me." (Gal. 2:20).

Alas, too many are unwilling to pay the price. They will give of time and money. They will do some kind of work that will not cause inconvenience or self-denial. But when it comes to the crucial test they are unwilling for self to be sacrificed. Hence they never come to the experience of self-emptying and Spirit-filling. Would that professing Christians would place their all on the altar and let the Spirit fill them! The blessing following Pentecost would be experienced over and over again. When we comply with the

Continued on page 16

HOME MISSION BOARD NEWS

J. B. Lawrence, Exec. Secy.

Miss Emma Leachman, our field worker, who is filling engagements in Kentucky and will be there until the meeting of the W. M. U. October 14-16, states in a letter that she has received invitations from 123 churches to assist in training schools, rallies, and meetings of various sorts. She has, since the New Orleans Convention, labored 119 days, traveled 6,508 miles, visited 15 Sunday Schools, spoken at 39 local woman's missionary societies, had six state or district W. M. U. meetings, attended 34 county associations, made four state conventions, taught 11 mission study classes, made 87 addresses on Home Missions, wrote 122 letters.

Where will you find a more active missionary than Miss Leachman?

The month of August was a very busy month for Dr. O'Hara, Superintendent of Mountain Missions and Schools. He held thirty group conferences, made twenty-three addresses, preached five sermons, visited five schools and one college, made eight associational addresses, wrote 339 letters, traveled 1,579 miles, helped in the raising of \$1,063.25 in local campaigns for mountain schools.

He reports the schools opening with splendid enrollments.

The average salary of the workers on the Home Field among the Indians, Negroes and Foreigners, is \$76.50 with no homes provided and no vacations given.

Surely there is no greater sacrifice made by any group of Baptists anywhere than those made by the missionaries who are employed by the Home Board.

Rev. Herbert Caudill, pastor of the English-speaking church in Havana, Cuba, and Miss Marjorie Jacob, of Macon, Ga., will be married the 17th of October. They will immediately return to Havana, where they will be at home to their friends.

These two young people are giving their lives to mission work in Cuba. May the prayers of our Baptist people go with them.

In company with Rev. G. Lee Phelps, missionary to the five civilized tribes, Dr. Beagle, Superintendent of Direct and Independent work, visited the Muskogee or Creek Indian Bible School at Weogufkee Church out from Wetumka, Okla., on September 19th.

He reports an amazing equipment for the church. There were nine buildings including the church building and pavilion. There were thirty tents to accommodate the more than 150 Indians present. Remember, this was a Bible School.

The program for the morning was in progress when he arrived. He was asked immediately if he had a Bible. Practically every one present had an open Bible, and the questions for discussion were all proven by "Thus saith the Lord."

At the Government School for the Pawnee Indians, Pawnee, Okla., there are more than 500 boys and girls in attendance. This is one of the most important mission stations operated by the Home Mission Board.

Miss Gladys Sharp, missionary from the Home Mission Board located at Chilocco Government School, is doing a most magnificent work among the 600 students enrolled in this school. More than 100 were won to Christ last year in this school and more than 70 were baptized into the Chilocco Indian Baptist Church. Mr. Lincoln, the disciplinarian of the school, is the senior deacon and other Indian officials also are deacons in the Baptist church.

The missionaries in the Department of Independent and Direct Missions report since May 1, 1930, the following baptisms:

Among Spanish-speaking people 322, among Italians 28, among Chinese 4, among Soldiers

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and Seamen 8, among Indians 96, among Negroes 771, making a total received for baptism of 1,229. Total conversions and baptisms 1,585.

Since the meeting of the Southern Baptist Convention in New Orleans the Board has paid on its debt \$48,788.75. It is running on the inside of its income.

There are about 10,000 students from foreign lands studying in this country. They represent almost every nationality in the world. They are in 245 institutions in all parts of the United States. Many of them are in institutions in the South. What a magnificent opportunity this presents to Southern Baptists to do foreign mission work through their home mission agency.

ANNUAL MEETINGS OF THE FOREIGN MISSION BOARD

(By T. B. Ray)

For months we have been looking forward with great anxiety to our Annual Board Meeting which was held on October 8th. We have been wondering whether we could make a budget which would be within the limits of our income and at the same time preserve our work in all fields. We have been very much afraid we should feel compelled to close our activities in some fields.

Of course a great deal of preliminary work had been done upon the budget before the meeting. After serious consideration the Board adopted a budget of \$1,111,000.00 for the year 1931, which is \$280,000.00 below the budget for the present year. We hope this will keep our work intact in every field, although a very large part of it will be slowed down.

We were profoundly thankful over being able to make provision for all our fields. We were sure the denomination desired us not to withdraw from a single field. We felt it wished us to be both conservative and careful of the work. We did not withdraw from any, but escaped doing so by a very narrow margin.

We hope and pray now that the denomination will realize fully that we must have the total amount called for in the new budget. We have avoided withdrawing from any field, but in a most distressing way we have laid restraints upon the activities that we shall be able to undertake in all fields.

Plans were considered looking towards the matter of laying afresh upon the hearts of our people the foreign mission message. More will be said about these plans later.

The Board was very serious, but hopeful. Its attitude may be described in the closing remark in a brief address made by Missionary John Lake, who attended the meeting. He said, "Do not get blue, get busy."

STUDIES IN DANIEL

By L. D. Posey, Itta Bena, Miss.

Chapter Seven

Introduction

1. In our study of chapter two, attention was directed to the fact that chapters two and seven deal with the same things, but from different viewpoints.

In chapter two we had the revelation of the material side of the four successive Gentile world powers beginning with Babylonia, with Nebuchadnezzar as first king, and closing with the Roman empire. In chapter seven, we have the moral character of these same empires with some additional particulars at the close. The "beast" characters symbolize the low level to which political powers will descend before this age closes. Seems that we must be almost there.

2. The visions recorded in chapter seven, and which had been given to Daniel, were about forty-eight years later than Nebuchadnezzar's dream recorded in chapter two.

3. Do not get confused over the fact that chapter five closed by recording the death of Belshazzar the last king of the first of the four successive Gentile world powers, and that chapter seven opens with the statement, "In the first

Stewardship Department

By G. C. Hodge, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability."

WHEN DOES A CHURCH LOSE ITS FINANCIAL INITIATIVE?

(Continued from last week)

4. Lack of System in Pledging and Gathering Funds.

There is a vital element of training provided by the church which systematizes the pledging and gathering of its funds. Besides this, it produces a respect for it upon the part of the members. Church members will condone errors in their accounts with their church less charitably than elsewhere. Such an attitude has developed largely because of the haphazard methods employed by many churches in handling their finances. The ideal and logical place both to make and pay a church pledge is at the church. The obligation is never as impressive in any other atmosphere. The first word in Malachi 3:10 is "Bring" and the amount and place follows.

Pledge cards should be intelligible. They should invariably carry the itemized budget on the reverse side so that the one pledging may know the object and disposition of his gifts. A card without it is blind and few canvassers can explain the entire budget provisions. A church, like any reputable business enterprise, owes it to its members to inform them each month or at least quarterly, the condition of their account with it. Their pledge is a promissory note payable in weekly installments, which should be credited on the church ledger and a statement rendered periodically as to how the account stands. A church should persist in its pledging campaign until every member has had opportunity to discharge his obligation. Many churches grievously sin against new members in their failure to bring promptly to their attention their privilege and obligation to support the Kingdom program so well defined in the Great Commission.

5. Neglect in Using Its Organizations as Informational Agencies.

The church that overlooks the publicity value of its various organizations in promoting its financial appeal overlooks a rare opportunity. Rather than dissipate the functions of such organizations as has already been pointed out by delegating to them the task of raising its funds, it should use them as informational agencies.

year of Belshazzar king of Babylon", etc. The vision occurred then, but was not set in order under the direction of the Holy Spirit until after Belshazzar's death. In other words, Daniel records his vision for the first time here, though it had occurred many years before.

4. In Bible typology "winds" often signify political and financial unrest. That is the meaning in chapter seven verse two. You will note that they "strove upon the sea". The "sea" or "waters" is used as a type of the great mass of unorganized people. In chapter seven verses two and three you observe that the "four winds of the heaven strove upon the great sea, and four great beasts came up from the sea diverse one from another". The meaning is that during times of great political and financial upheaval, such as we have now, these four world empires, as symbolized by the four beasts of the vision rose up.

I. The Vision of the Beasts Stated. Verses 4-8.

1. The first beast was like a lion with wings, which were afterward plucked off, and then the beast was made to stand as a man, and with a man's heart. This was a type of the Babylonian empire, and showed the weakness to which it would be reduced, and thus easily overthrown.

2. The second beast in this vision was like unto a bear with one side higher than the other, and with three ribs in his mouth. This was a symbol of the Medo-Persian empire, and indi-

While the Sunday school may be used to gather funds pledged to the church budget, this should not be misconstrued as an obligation upon it to raise funds. There is no more fruitful means at the command of a church for informing its members and others as to its financial needs than through its Sunday school. Particularly is this true in our rural churches holding services irregularly.

6. Failure in Keeping Faith With the Membership.

The one thing that generates dissatisfaction and weakens the church's financial structure is its failure to keep faith with its budget provisions. It offers a budget with its various objects itemized which are familiar to most of us. The members are asked to subscribe to its needs. They do so in good faith on the basis outlined expecting their funds to be distributed according to percentages outlined, which should be scrupulously done. But in some churches such is not the case. Because of failure to gather the amount needed for the month as outlined in the budget, the treasurer and finance committee pay the pressing local needs while the missionary needs suffer, rather than making distribution according to percentages and then coming to the church for instructions. Such action is failure to keep faith with those who pledged and paid to every cause included in the budget. Right here is the breakdown of the budget. Is it fair to charge it with failure? Rather the church should instruct its finance committee and treasurer to keep faith with the members by observing faithfully promises made.

In Young People's and Adult classes is the greatest bulwark of financial support possessed by our churches. These classes need protection from extraneous financial appeals. Instead, their financial needs should be included by the church in its budget so that they may be free to pursue the work committed to them. When they are afforded such protection and it is made plain they are beneficiaries of the church's budget, its appeal to them for support of its financial needs will receive its greatest impact and the blessings of church unity and effort will be gloriously magnified and the church's initiative in this matter recognized.—W. P. Phillips in the August issue of the Sunday School Young People and Adults Magazine.

cated by one side being higher than the other, that one of these nations was stronger than the other. The three ribs in the beast's mouth indicated his mastery of the three nations of Babylonia, Media and Persia, and their power all placed in one empire as has already been indicated.

3. In the vision the next beast to appear was like a leopard with four wings and four heads. This was a symbol of the Grecian empire. The leopard indicated the ferocity with which it destroyed other nations; the wings indicated the speed with which it did its work, and the four heads pointed to the divisions of the empire after Alexander's death.

4. In the vision the fourth beast was the most terrible of all and beggars description. Words cannot picture its looks nor power of destruction. On the head of this beast there were ten horns, and in their midst there came up a little horn that plucked up three of the horns that were already there. In this little horn were eyes which signified much knowledge and wisdom. This beast was a symbol of the Roman empire, the last of the four successive Gentile world powers. Thus far the vision tallies exactly with the divisions of the image seen by Nebuchadnezzar in his dream which he forgot, but which Daniel brought back to his mind.

Continued on page 8

W. M. U.

Some folks do not think REPORTS are interesting. How do I know? Because they never send one in.

There are others who not only send reports, but who add a little personal word, telling what the past quarter has or has not brought in the way of development. We are making a copy of some of these words. They are worth passing on, and if they are thought-provoking, as I believe they will be—they will prove helpful and interesting.

"Our work is encouraging in some respects. Discouraging in others. Deep spirituality and earnestness marked our W. M. U. Annual Meeting. Only about twenty-four of our Thirty Societies are really at work. The others contribute when called on."

"Including Missions, Benevolences and Home Uses our Association paid in \$1,328.39; and had eight Mission Study classes." (A small Association.—M. M. L.)

"Gained 83 and one-third per cent increase in W. M. S. Organizations; lacked only one of doubling our number. Our aim now is to keep them living and growing."

"Only a partial report as I can get so few societies to send in reports."

"Had such a fine Rally yesterday with District Chairman and Young People's Leader present. The spirit was so good and the attendance so large."

"Organized one new W. M. S."

"Impossible to make full report as I cannot hear from Organizations."

"I am sure all Tithers and Y. P. Organizations have not been reported". (Reported fifty new Tithers.—M. M. L.)

"Visited every president in the association, and delivered their report blank in person."

"Have asked the three churches without societies to let us come help them organize; but they have not invited us yet."

"No reports have come in". (She reported no Letters written, and visits made.—M. M. L.)

"Taught class in W. M. U. Manual."

One of the most interesting programs ever enjoyed by the Baptist women of Lauderdale county was that presented at the all day prayer and mission study service held at the First Baptist church Tuesday.

The service was held in observance of the annual week of prayer for home missions and was an innovation in that all of the churches were united in their service, instead of holding separate meetings.

Miss Margaret Lackey of Jackson, corresponding secretary of the Mississippi Baptist Woman's Missionary union was the guest of honor and conducted the study of the book "Stewardship in the Life of Women."

As president of the City Baptist W. M. U., which sponsored the service, Mrs. C. M. Wright presided. Assisting on the day's program were representatives from all of the local churches.

At noon a tempting luncheon was served.—From Meridian Star.

Attention, Y. W. A.'s!

W. M. U. is good enough to send this letter to you for me, and so help me make the day a few hours longer.

This is our winter season—June, July, August and September and oh how cool it is. Just right. The trees and grass are so green, the skies are so blue, the stars and moon so bright, that it makes us forget the terrible heat that burns us up the rest of the year.

If you will come down to our house, we will go out in the yard and get some bunches of bananas and have a feast. How do you like them? Raw, boiled, baked, stewed or fried? Nell, our six year old likes them fried and sprinkled with sugar and cinnamon. John, the eleven year old likes them baked in the coals in their skins and eaten hot, and Maxcy Jr., the 14 year old, likes

them stewed like apple sauce. We all like them raw, and then we have them boiled with vegetable dinners and like them very much. The little family of monkeys that live in one of the big trees at the back just love bananas. They come up to the back fence and beg. But gracious, this sounds like we live in the jungle. Far from it. We live in a city the size of Kansas City, Missouri. Not so modern though. It is the capital of the State of Bahia and from here we can see the governor's palace. We have street cars, automobiles, warships. Once a week an airship comes sailing in from United States and settles down on the waters of the bay right in front of our house and sleeps, every Friday night. Ships from all over the world pass right by our house as they come in and go out of this port.

Somebody asked me if the people are heathen. If you understand by "heathen", people who worship idols, then I say yes, yes, they are heathen. This is the stronghold of Catholicism in Brazil. We have over 300 Catholic churches here. The idolatry is something terrible. It has made the people blind to sin and pitifully ignorant. Eighty per cent are illiterate. People living in the coast cities, follow the Parisian styles very closely, but the last thing they find out, it looks like, is that Jesus is not just a mere saint, but is the only SAVIOR. That is what we are trying to let them know.

We have a Baptist Mission School here in Bahia. We have a boarding department for girls. We have two tables of girls in our dining room. This year the girls were made very much excited and happy about the visits of Mrs. Una Roberts Lawrence, Mrs. Bottoms, Miss Mallory, Dr. and Mrs. Truett and Dr. and Mrs. Ray. They didn't come all at once, so they kept us happy and excited a much longer time. The girls threw rose petals on the guests, gave yells for them, sang to them and then tried desperately hard to talk to them. You know we speak Portuguese down here. Ten of the girls are studying music, and all study the Bible. We have two pianos and an organ here in school. They all start to play about 6:30 A.M. Maxcy Jr. calls it his private orchestra to wake him. Then he gets up and starts to play the violin. Last month three of the girls accepted Jesus as their Saviour, and within the last five days four others have said they want to follow Him. What a beautiful thing! To just hand over to Jesus a whole lovely life. But I want—must reach more, more, more girls for Jesus. So I have another plan. Paul said that he was all things to all men, that some might be saved. So I am going to open a Domestic Science School. There is not a single one in this great city, and lots of girls are eagerly waiting for this training. I am going to fix up the basement of the school building. A kitchen, a dining room and a sewing room. I shall have to have a congoletum rug, really need two, dishes, pans, table cloths—oh, girls know what I shall need. Some of you girls wanted to know what we need, well now you know. I wish you could all come down and help me fix up this department of the school. Yo usee if I don't reach many girls for Jesus, just because they came to me to learn how to cook. I can't sew, but I know a consecrated Christian girl, who is a splendid seamstress, and she is going to do that part. Just think, in our school \$108.00 puts a girl through boarding school one whole year.

I must close now. Shall try and do better the next time. Please hurry and pay off that debt on Foreign Missions. It's not pleasant to always have to listen to hard luck stories from the homeland, where there should never be hard luck stories. Fortunately we have such good times down here in the work, that we can't remember if we have hard times or not. Don't you envy us? Write to us.

—Kate C. White.

Continued from page 7

The first three of these empires are entirely in the past, and are of but little practical importance to us. But it is possible that we will have something to do with the fourth one in its renewed condition which seems to be very near.

II. The Vision of the Coming of Christ, the

Death of the Little Horn King and the Setting Up of the Kingdom of Heaven. Verses 9-14.

This part of the vision corresponds to verses forty-four and five of chapter two, with this difference: In chapter seven we have more details, the definite statement of the slaying of the little horn king, the dominion taken away from the others, but their lives prolonged for a season and a time, which equals fifteen months; the giving of the kingdom to the Son while in heaven, then his coming with all his attendants to set it up on earth. Remember please that this is to take place soon after the territory of the old Roman empire becomes a confederacy of ten nations, and a dictator rises from among them, overthrows three kings, defies and blasphemes the God of heaven and makes war with his saints. Judging from the signs of the times we are nearly to that point in the world's devolution.

III. The Vision Explained to Daniel. Verses 15-28.

Whatever may be the reader's attitude toward these studies, let me say that when God explains a thing it is just that way; and that is exactly what he did with regard to this vision, and as recorded in verses fifteen to twenty-eight. And why our learned men and Bible students have overlooked this, and let this book and the book of Revelation become such a mystery to them is beyond my comprehension. When God says a thing it is that way, and we have no right to question it, but should accept it in humble faith. In the light of history and revelation only preconceived notions can keep us from seeing and understanding the explanation God has given us in the verses now before us.

In these verses we are distinctly told that the four beasts are four kings, here meaning kingdoms,—shall arise out of the earth,—meaning "habitable world", or, "from among the people of the habitable world". "But the saints of the most high shall take the kingdom, and possess the kingdom forever, even forever and ever". Here two things are clear: First, there is no chance to "spiritualize" this because political governments are under consideration, and not used as types, because one type can never become a type of another type; second, beginning at a definitely fixed time, God's people shall possess forever the kingdoms of this world, with Jesus as king and Lord. That of course is in the future, but I trust not distant.

Beginning with verse nineteen Daniel asks specifically for an explanation of the fourth beast and the things connected with that part of the vision, which he repeats so there can be no mistake about it. The question with the repetition of what he had seen and wanted explained closes with verse twenty-two. Beginning with verse twenty-three and running to the close of the chapter, the heavenly messenger makes the matter so plain a child should understand. But put into our words it means that at the close of this dispensation of the gospel, there will be an empire or confederacy of ten nations in the territory of the old Roman empire; that there shall arise in their midst a ruler who shall overthrow the rulers of three of those nations; then with the others they shall make war with God's people for three and one-half years, which will be the great tribulation spoken of by Jesus and recorded in Mat. 24:15; at the end of this three and one-half years Jesus will come with all his heavenly attendants including the risen and translated saints, the little horn king destroyed, and I might as well say, for that is when it will take place, Satan will be bound, the kingdom of heaven set up on earth and Jesus and his people shall possess it forever.

Conclusion

My space for this time has been taken, but in conclusion let me say that some of these things have already been said in these studies and will be said again for the purpose of keeping matters clear for the readers. But we have for our future studies things that make matters clearer than anything we have yet had, and that should make us rejoice exceedingly and be glad.

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RENEW PROMPTLY: Please send in
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Obituary notices, whether direct or in the
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riage notices of 25 words, inserted free. All
over these amounts will cost one cent a
word, which must accompany the notice.

East Mississippi Department

By R. L. Breland

Leake County

More than 20 years ago I cam-
paigned for office over the hills and
valleys of this good county. The
fine people fed me well then and
gave me votes enough to elect me
to the State Senate and I learned
to love them then. Now that I have
a better office, minister of the gos-
pel, of course I love them better
still. This is one of the splendid
hill counties of the state.

Last week I journeyed back to
Leake to attend the meeting of the
Leake County Baptist Association
which met with the Thomastown
Baptist Church. The first night I
was in the home of my former Ne-
shoba County friends, Mr. and Mrs.
Jas. M. Nicholson, who now live
near Sallis. Thursday I went to the
good home of Rev. and Mrs. B. F.
Odom at Thomastown. Friday night
I was in the splendid home of Mr.
and Mrs. L. V. Beckham and Mr.
and Mrs. D. Blaylock.

Friday the Association met. A
large congregation assembled, prac-
tically all of the 21 churches had
messengers present. Rev. A. M.
Barnett was re-elected Moderator,
and Dr. J. W. Lyle was re-elected
Clerk and Treasurer. Pastor of
Thomastown Church, Rev. C. T.
Johnson, who was appointed to
preach the sermon, was absent, as
was also his alternate, Rev. J. L.
Moore, so Dr. H. M. Harris was
asked to preach. He delivered a
splendid sermon on Missions.

At the noon hour an abundant
dinner looked up into our faces from
the table on the campus and we hun-
gry messengers and visitors went
to work on it, washing it down with
a wash-pot of coffee boiling near by.
In the afternoon Dr. P. I. Lipsey,
our editor, delivered his character-
istic address on Publications, deal-
ing specially with The Baptist Rec-
ord, the best paper in the land. Then
Dr. Harris spoke on behalf of Chris-
tian Education and Mississippi Col-
lege.

Rev. John L. McMillan read the
report on Missions and read a mar-
velous paper on the "Church and
the Kingdom"—Would like to see it
published in the Record. Rev. J.

L. Moore spoke on Missions and
Hospitals, as did also Rev. G. W.
Nutt, Dr. Lyle and Bro. Thomas.
The writer was appointed to preach
at night, which he did the best he
could to a fair audience.

Among the visitors present were
Dr. Lipsey and Dr. Harris of Clin-
ton, Brethren W. W. and Leo Wood,
and Bro. Simmons and their wives
from Springdale, Attala County.
Pastors met were Elders B. F.
Odom, G. W. Nutt, Jas. H. Street,
J. L. Moore, A. M. Barnett, W. M.
Parks, J. L. McMillan. Others might
have been present but I did not
meet them.

Business back at home called me
away so that I could not stay for
the Saturday session. It was a
great joy to be with these dear
brothers and sisters for a day and
worship with them. May the bless-
ings of heaven be upon the Master's
work in Leake County.

Notes and Comments

About 1815 Gen. Andrew Jackson
cut a road from Natchez, Miss., to
Nashville, Tenn., to convey his army
back home. This historic road was
later called "The Old Natchez
Trace" and was the main route to
Natchez, New Orleans and the
southwest. Perhaps about 100 years
ago a man by the name of Thomp-
son put up a saloon on this Trace
about 15 miles southwest of where
the city of Kosciusko now stands.
When a post-office was located here,
after a stage-coach made regular
trips over the Natchez Trace, it was
called Thomastown after its first
citizen. It was at one time a thriv-
ing rural town, but the coming of
the railroads on two sides of it took
away much of its business. Today
it has a few stores, some garages,
two churches and a good consoli-
dated school. It is a good place to
live in still.

It is said that Edinburg in the
eastern part of Leake County and
Thomastown on the west are the
two oldest towns in the county.
Other good twons are Carthage,
Walnut Grove, Lena and Tuscola.
The county now has two railroad
lines. It is one of the coming coun-
ties of east Mississippi.

Rev. George W. Nutt, of Lena, one
of the splendid gospel preachers of
the county, has an unusual record.
He has attended 24 consecutive ses-
sions of the Leake County Associa-
tion, which was for many years the
Harmony Association, and can tell
where each of them met without
referring to the records. And he is
still young and pretty.

Rev. N. H. Roberts, pastor of Sal-
lis Baptist Church, teaches in Sallis
High School and preaches every
Sunday. Good reports of his work
in both capacities were made.

Bro. W. T. Thomas, of Mt. Zion
Baptist Church, has two fine daugh-
ters in training at the Mississippi
Baptist Hospital at Jackson. His
praises of that good institution were
spoken at the Association. Dr. Al-
liston looks after the girls in his
care. Send your girls there for
training and your sick there for
healing.

Mt. Zion Baptist Church, Leake,

goes to half-time next year. Rev.
J. L. Moore is the loved pastor. This
is a fine rural church with a fine
membership. Dr. R. B. Gunter was
baptized into its fellowship, and his
brother, G. E. Gunter, is one of its
best members now.

An effort is being made by a
group of churches in the eastern
part of Yalobusha County to form
a field and locate a pastor. We hope
that the effort may be successful.
The only way to reach the country
work is for the pastor to live among
his people.

Money is rather scarce in the
country now. But rural people have
something to eat. If each rural
church will appoint a committee to
solicit and collect produce for the
pastor there is no reason why the
churches cannot pay up. Try it.
"Where there is a will, there is a
way."

FOREIGN MISSIONS

Report for the Clarke County Association

Our foreign missionaries have
rendered a good account of their
stewardship during the past year.
The Foreign Mission Board makes
a report that is filled with encour-
agements and discouragements.

The first encouragement is the
great reduction in the debt which
is now down to about one half mil-
lion and is being reduced rapidly
by the sale of property, special
gifts, and ten per cent of the re-
ceipts from the cooperative pro-
gram. Also there is the greatest
spirit of heroism on all the mission
fields that we have ever had. In
spite of poverty and near famine in
most of the fields where we are
working, the contributions have been
large for the support of the work,
several stations becoming self-sup-
porting during the year, and others
carrying on the work well in spite
of drastic reductions in the appro-
priations to them. The greatest en-
couragement that your committee
wishes to record is the wonderful
increase in baptisms during the
year. There were 13,250 reported,
which is nearly 10% increase over
any previous year.

These encouragements are doubly
forceful in the face of the facts that
we here record. First there was
such drastic reduction in our con-
tributions to the Foreign Mission
Board. The receipts of the Board
were \$124,000.00 less in 1929 than
1928, and in January, 1930, the re-
ceipts were \$84,000.00 less than in
January, 1929. Which indicates that
there will be even greater falling
off in 1930 than in 1929. Then too
the Board reports that we have a
net loss of 100 foreign missionaries
and 600 native missionaries in the
past three years, and some of our
fields with great possibilities and
responsibilities have been abandoned
for lack of funds. We find that in
spite of these appalling facts that
there is a growing coldness on the
part of our people. We have cried
"hard times" and trimmed down on
the Lord's work while we have gone
on squandering the money that has
been entrusted to us. These start-
ling figures have recently been pub-
lished on good authority:

Pleasure automobiles, \$3,500,000,-

FOR WOMEN ONLY

WANTED, every woman reader
of The Baptist Record to take ad-
vantage of the following remarkable
offer, accomplishing large saving in
the purchase of high class silk hose
direct from our hosiery mill freshly
manufactured from newly imported
silk. We offer our guaranteed full
fashioned pure silk Siva hose, 42
gauge, 7 strand, silk all the way up.
Fine lisle reinforcements in sole and
toe and inside silk top, selling in re-
tail establishments for \$1.50 to \$2.00
per pair, at little more than half the
average price for this quality.

These hose are service weight, but
due to fine gage, have appearance
of semi-chiffon. Slender French
heel; made for both wear and ap-
pearance. Colors, Promenade, Ren-
dez-Vous, Bahama, Sun Tan, Duskee,
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cadine, Plage, Florida, Almora,
Light and Dark Gunmetal, Acajou.
Price \$1.00 a pair, or three pair for
\$2.75, 4 pairs or more 90c per pair,
in any assortment of colors and
sizes. We pay the postage.

Siva hosiery are even better look-
ing after washing than before.
Rarely is such delicate loveliness
found in hose that afford such extra-
long service.

If you are not delighted with the
goods on delivery, return them un-
used and your remittance will be
promptly returned to you. We will
gladly exchange unused hose for dif-
ferent sizes and colors.

The Nicholson Bank and Trust
Co., Union, S. C., endorses the above
guarantee.

Your order will be packed in pres-
entation Christmas boxes if request-
ed. No nicer present for ladies
could be purchased at such low cost.
Color card sent free upon request.

Order at once stating sizes and
colors desired from Siva Hosiery
Co., Station D, Union, S. C., while
this unusual offer is still in force.
Send check, money order, or order
hose sent C. O. D.

000.00 per year.

Tobacco, \$2,000,000,000.00 per
year.

Candy, \$1,000,000,000.00 per year.
Bootleg booze, \$2,000,000,000.00
per year.

Tom Thumb golf courses, \$128,-
000,000.00 per year.

Soft drinks, \$750,000,000.00 per
year.

All Churches for all causes, \$469,-
000,000.00 per year.

More than 3,000,000 Southern Bap-
tists only gave for Foreign Missions
last year \$1,222,287.30! This in-
cluded all that was paid on debts
and all other expenses. So it left
mighty little to promote a great
world-wide program.

Your committee views the situa-
tion with alarm. Since we profess
to believe in Foreign Missions, but
are neglecting our opportunities so
much we are wondering if we will
not be classed with the Laodiceans
who were lukewarm and God said
"I will spew thee out of my mouth"
(Rev. 3:16).

N. A. Edmonds,
Chairman.

"We ought to have named that
boy 'Flannel'."

"Why should we have named him
'Flannel'?"

"Because he shrinks from wash-
ing."

"Where did you find this won-
derful follow-up system? It would
get money out of anybody."

"I simply compiled and adapted
the letters my son sent me from
college."

The Sunday School Department

SUNDAY SCHOOL LESSON

For Oct. 26, 1930

Prepared by L. D. Posey, Itta Bena, Miss.

World's Temperance Sunday

Subject: Spiritual Weapons in a World War.

Golden Text: Every man that striveth in the games exerciseth self-control in all things. I Cor. 9:25. American Standard Revision.

(Before reading these notes, please read all of the fifth chapter of Galatians.)

Introduction.

All over the world Sunday School pupils will be studying the "World's Temperance Lesson" for this date.

There is but one thing the world needs more than temperance; and if it had that in its full power and effect, the temperance question as a separate issue would be removed. That something needed is the gospel of Jesus Christ.

Some one has defined temperance as being "moderation in things essential, and total abstinence from non-essentials and things hurtful". Surely we need total abstinence from the use of intoxicants for beverage purposes.

It is difficult for a man who was never under the influence of whiskey, but who has had more trouble on account of it than all other evils combined, to keep from getting "het up" and using impassionate language when writing or speaking on the temperance question. Such has been my experience, and the end is not yet. My life has been jeopardized, property has been burned, and I have been hailed into court for the sole and only reason that I stood for decent living and for law enforcement against bootleggers.

The scripture for study for this date, enumerates the works of the flesh, which are the natural products of the unregenerate soul; and those who practice these things have Bible testimony that they are not saved. Also the fruit of the Spirit is enumerated which are the products of the regenerate life. So, any one may take this scripture which is now under consideration, and pass judgment on himself as to whether or not he is saved. After salvation the saved bear the fruit of the Spirit and use the same as "Spiritual Weapons in a World War". But since we are to concentrate our minds today on the study of temperance, I will confine myself as much as possible to facts and conditions that apply to that subject.

I. Personal Liberty versus Democracy.

The age-long boast of Democracy has been majority rule; but the very moment the liquor traffic is assailed, the "wets" squall "personal liberty". For four years the South fought the North over States' Rights which involved secession from the United States Government and the ownership of slaves. The South got "licked". Now that we have National Constitutional Prohibition, some of these northern and

northeastern states whose soldiers shot your dad and mine, and which are densely populated with un-Americanized foreigners, want to reverse the decision of sixty-five years ago, and thrust on the whole nation States' Rights on the whiskey question.

It is claimed by the "wets" that they did not have a fair show in the contest; that prohibition was forced upon us while our boys were in the war. But the truth is this had been growing for fifty years, and all informed people know that long before we had National Constitutional Prohibition, much more than one-half of the territory and of the inhabitants of the United States were under prohibition laws; so way goes your "snap judgment" argument.

Not only so, but the so-called "beer bloc" in our national government is formed by the representatives from only ten states, and they are the ones already mentioned in these notes. Furthermore, the next Congress will be more than three to one dry.

If "personal liberty" as advocated by the "wets" was put into effect every thread of our social fabric would snap. The logical conclusion of their argument is that every man should exercise his personal liberty and kill, steal, rob, and commit rape. No man's life or business would be safe under their interpretation of personal liberty. It is Bolshevism raised to the nth degree.

II. Repeal Because of Imperfect Enforcement.

If all laws imperfectly enforced were repealed, then not one would be left on the statute books, and pandemonium would reign. By one fell stroke constitutional government would perish from the earth, and anarchy, armed to the teeth would mount the throne, and yell, "Hurrah for hell; who is afraid of fire?"

Another "wet" argument is that prohibition produces crime. The truth is, the criminal nature was there, and when the law was enacted, that criminal nature asserted itself in the form of rebellion or sin. The law is to crime what medicine is to a case of measles. The disease is there, medicine "breaks it out". When a person is criminal at heart it is manifested in law violations. But a large part of the crimes that constitute our terrible crime wave, has no connection whatever with constitutional prohibition, and are so classed only by the ignorant and vicious.

III. Eliminate Prohibition from Politics.

Another cry of the "wets" is, "Eliminate prohibition from politics because it is a moral question". You had as well try to eliminate the spots from a leopard, or the black from a negro's skin. True, it is a moral question, but it is as much a political question as it is a moral one. There has never been a time nor place where open saloons have been permitted but what their ad-

vocates have dominated politics. In 1928 the "wets" in the Democratic party forced the issue on the dry South, and as a result the party suffered the greatest defeat in its history. Some Democrats EXERCISED THEIR PERSONAL LIBERTY and refused to support the ticket. "What is sauce for the goose should be sage for the gander". Yes, I would like to see prohibition eliminated from politics, and the only way to do it, is to enforce the laws we now have on the question so thoroughly, that no one will dare attempt to put it into a political issue.

Perhaps the most ridiculous phase of this question is, that ex-saloon keepers, boot-leggers and hoodlums get so concerned about the morals of those who enter the political arena with unsheathed swords for the purpose of routing the iniquitous whiskey business root and branch. They are afraid the "parsons" will get their religious phylacteries soiled. I admit politics are "rotten", but they are never worse than those who have control of them. If you want clean politics put the rascals out and put clean men in their places. But that would never be done by the advocates of whiskey.

Yes, it is a moral question; one of the biggest in the world, and for that reason every righteous person in the land should be for the complete extermination of whiskey for beverage purposes.

One part of the gospel ministry is the exposure and condemnation of sin, then show the only remedy which is the saving power of Christ. When the liquor traffic is condemned as it should be from pulpit and pew, and men and women are regenerated and saved from the power of sin, then there will be no need for preachers "mixing in politics".

IV. The Benefits of Prohibition.

The benefits of prohibition are so great and varied, they cannot be computed; they can only be estimated. "Irving Fisher, professor of economics in Yale University declares that prohibition has increased the efficiency of American working men to the amount of three billion dollars annually, and transferred into useful channels another three billions formerly spent for drink, giving a net increase of six billion dollars per annum, besides the reduced expenses of jails, almshouses and asylums".

I have it on good authority that not more than one-third as much whiskey is consumed now as in pre-prohibition days. The effects of this are manifested in that the death rate in the United States dropped ten per cent after the enactment of national prohibition. Also in the fact that during saloon days there were in the United States 200 institutions for the treatment of drunkenness with from 5,000 to 10,000 patients all the time. Now there is but one large institution of the kind, and it has only 500 patients.

The testimony of all charitable organizations for ministering to the poor is in keeping with the facts just given; while more and better food, more and better clothing, more and better homes, more and larger schools, more and finer churches,

and more and larger bank deposits are to be seen everywhere, but especially among the laboring class.

But perhaps some one will say, "I thought you said 'morals are growing worse'". Indeed I did, and as a whole they are; and what would they be if there were saloons in all towns and cities as there used to be? No man's life or property would be safe anywhere, while obscenity and vulgarity would be so shocking that respectable women would be afraid to appear in public places at all.

The sins enumerated in the scriptures that form the basis for our study today, are denominated the "works of the flesh", and are among those that bar from heaven those who practice them, and the laws of God are against all of them; but there are no laws against the fruit of the Spirit. There are no laws human or divine against love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness or self-control. A person may enjoy all these to his heart's content, and no one will say to him "nay". But where the drink demon reigns these are crowded out of the human heart.

Conclusion.

In conclusion let me appeal to every one to use every means available in every way possible by precept and example to secure the benefits of total abstinence from beverage liquors, not only in our own nation, but for the whole world.

LULA

Whereas the Rev. Mr. R. A. Eddleman, pastor of the Lula Baptist Church, for the past five years, offered his resignation on Sept. 1, requesting that it be effective at once and same was granted. And whereas the church wishes to express its appreciation of Bro. Eddleman's services, be it resolved,

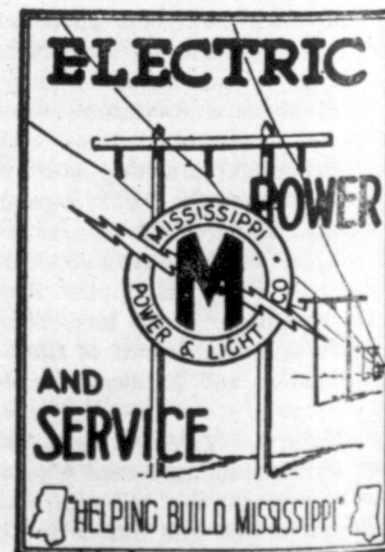
First, that we regret his ill health and trust that he will soon be able to enter into the work again.

Second, that we extend to him the best wishes and the prayers of this church for success in the field where he may be chosen.

Third, that his outstanding work in the church was to help in every way to pay off the indebtedness of the church, at the same time Bro. Eddleman stimulated interest and activity in the different phases of the work.

—Mrs. J. B. McAllister.

Mrs. P. C. Rainey
Committee on Resolutions.



NORTH MISSISSIPPI BAPTIST NEWS AND COMMENTS By A Layman

An old family Bible handed down from generations since 1630, 300 years old, the property of Bro. W. H. Gray, 70, of Lafayette county, is treasured highly by Bro. Gray, not only for its rich lineage, but for the precious messages contained therein.

Rev. Frank M. Purser, of the First Church of Oxford, is preaching a special series of sermons on the subject, "Back To Christ." This subject has the right thought. It's a main line track that cannot be side-tracked or sacrificed. May the seed sown by this good pastor find lodgment on good soil, come forth and bring a bountiful harvest.

Dr. A. U. Boone, pastor of the First Baptist Church, Memphis, should be one of the happiest fathers of the whole land. He recently visited his son, Dr. Will Cooke Boone, of Shawnee, Okla., to witness the inauguration of his son as president of the Oklahoma Baptist University. Mississippi Baptists share the joy with Dr. Boone and pray that young Boone will make good.

Rev. S. V. Gullett of Blue Mountain, state prison chaplain, has just returned from Louisville, Ky., where he attended and represented Mississippi at the annual International Prison Conference. Bro. Gullett has been doing some deserved work among our less fortunate state convicts. Since he has been chaplain a goodly number is said to have accepted Christ. Bro. Gullett is known as an evangelist.

The congregation of the Tupelo Second Baptist church of which the Rev. H. G. West is pastor, reports one of the greatest revivals in the history of the church, which has just closed. Great crowds attended all the services and a great many added to the church membership. The congregation expects to build a new church house within the near future.

Thomas Burress of Jonesboro, Ark., recently died in his Arkansas city. Mr. Burress was a son of Rev. and Mrs. Luther Rice Burress, a well-known and much beloved former Mississippian. Bro. L. R. Burress pastored many prominent north Mississippi Baptist churches in the past, and their many friends extend sympathy. Many older Baptists will remember the Burress family. Bro. Burress has retired, his health is very poor.

The First Baptist Church of Oxford, of which Rev. Frank M. Purser is the aggressive pastor, began a series of special training for Sunday school teachers recently. Baptist Sunday schools need this kind of training all over the south and we should have more of it. Our state literary educational boards require that all high school teachers take special summer work, and our church Sunday schools should require no less.

Rev. J. P. Kirkland, pastor of the First Church of New Albany, is conducting a revival in Kentucky this week, which began last week. Bro. Kirkland is a former Kentuckian, and the people of that section know and appreciate him, too. Dr.

W. T. Lowrey will conduct a revival at his old home town, Blue Mountain, beginning early in November, for about ten days. The membership is looking forward to this with much pleasure and interest.

If God can save me today,
And turn me loose tonight,
And the Devil can win me away
From God's eternal might,

The blood of Jesus is naught
And has no power to save
For with his blood we are bought,
He died, mankind to save.

Or if I can save myself
By either kind word or deed
We'll lay Jesus Christ on the shelf
His blood we do not need;

Or if Jesus just saves for a season
And leaves the rest up to me
I know beyond doubt or reason
Just where in the end I'll be.

But he shed his blood that we
might be free
Once saved we're saved for good
And that is the scripture that just
suits me
Just trusting in His Blood.

—A. M. Allen,

Senath, Mo.

HARRISON COUNTY

The Harrison County Association closed a very fine session last night in the First Baptist Church of Biloxi with a great missionary program. Brother Miller and his noble people of the Biloxi First Church proved a fine host to the Association. The attendance was good, the interest fine, and the spiritual atmosphere of the meeting unusual. There was not a dull hour during the meeting. I had the honor of being elected Moderator to succeed Brother W. C. Hamil, who is now a student in the Baptist Bible Institute. Brother Hamil has been one of the best moderators in the State. He has made a large place for himself on the Mississippi coast and he and his fine family will be greatly missed. It is hoped that he will come back to the coast to live. Rev. P. S. Dodge, of Gulfport, was re-elected Clerk. The associational sermon was preached by the writer on When the Church prayed. Judge J. L. Taylor, of Gulfport read and spoke to the report on Christian Education. Dr. H. M. Harris was present and made a fine address on the report also. Thursday Dr. J. L. Johnson of Woman's College, was present and brought a very hopeful and encouraging report from the Woman's college. Rev. Bryan Simmons represented the State Board and made a fine speech on State Missions and rendered splendid help by speaking on other reports. Mr. N. S. Jackson, State Superintendent of the Anti-Saloon League, was present and made a ringing speech on the report on Prohibition and Law Enforcement. This report was prepared and read by Rev. L. H. Millier of Biloxi, and was a strong paper. It will be sent to the Record for publication by request of the association. Other reports presented and spoken to in a very helpful way by local people were: Stewardship and Budget by Mr. E. S. Taylor of Gulf-

port, Sunday Schools, by Prof. Carl Wilson of Gulfport, B. Y. P. U. Work, by Mrs. W. G. Jones, of Gulfport, W. M. U. Work, by Mrs. J. H. Matthews, of Gulfport, The Cooperative Program and State Missions, by D. E. Hatter of Pass Christian, Orphanage, by Mrs. P. S. Dodge, of Gulfport, Denominational Literature, by W. R. Cory of Pass Christian, Hospitals, by J. L. Low of Long Beach, and others. The association was closed last night with a great meeting. Rev. A. G. Moseley, of Biloxi, presented a very informing summary of the year's work in the association. This was followed by a stirring report and address on Home and Foreign Missions, by Brother McComb, of Gulfport. The meeting was closed with one of the greatest missionary sermons it has been my privilege to hear since the days of Dr. Willingham.

This is a great mission field, one of the greatest in the South, and our people are missionary in theory and practice. The coast Baptists are as loyal and consecrated as can be found anywhere. They are carrying on in the face of difficulties that people away from here know little or nothing about.

Three new churches from the recently dissolved Hancock County Association were received into full membership. These churches were Kiln, Logtown, and Bay St. Louis. These churches will be greatly strengthened by contact with a stronger body of churches.

The Record was well represented.

Very Cordially yours,

—W. S. Allen.

HERE AND THERE

The second Sunday in August I assisted in the meeting with Liberty Hill, near Batesville, Miss., Dr. M. O. Patterson did the preaching. Bro. Hickman of Sardis, is the loved pastor. Dr. Patterson brought marvelous messages and the Spirit blessed them for the salvation of the lost and the edification of the saints. Thank God for such a man to be at the head of the Bible Department of our Miss. College.

The last two weeks in August I preached and led the singing in a meeting with Pleasant Green Church, near Cynthiana, Ky. The Holy Spirit gave us a gracious refreshing at this place. We found the people hungry for the Gospel and many came for twenty miles for the services. Five were added to the church.

Grace Church, Nashville, Tenn., Dr. L. S. Ewton, the pastor preached at night and I led the singing and preached in the day services during the first two weeks in Sept. The Lord graciously blessed our efforts here. About thirty were added to the church.

Lawrenceburg, Ky., Sept. 14-26. This is a delightful little city. Bro. E. N. Perry, a very capable and spiritual young man, is the pastor. He preached and I assisted with the singing. The Lord gave us a very spiritual meeting. Seventeen were added to the church and the church was greatly revived.

Clifton Church, Louisville, Ky., Sept. 28 to Oct. 10. This was my second meeting with Clifton this year. I was with them last spring.

Dr. E. C. Stevens, the pastor, was taken sick two weeks before the meeting began. So Bro. Jewel Kyzar, our own Mississippi boy, the associate pastor, preached the first week of the meeting. His messages were greatly appreciated and blessed. The pastor preached the last week. It was a genuine joy to me to work again with this church and to come in touch with many of the young preachers in the Seminary.

ORDINATION

Last Sunday, Oct. 12, Brethren Paul Booth and Reed Polk were ordained to the full work of the ministry by Phalti Baptist Church of Jeff. Davis County, of which they were members. The council was composed of Dr. R. B. Gunter, Jackson, Miss.; Rev. J. B. Quin, Prentiss, Miss.; Rev. J. E. Claunch, Arkansas; Rev. Solon Walker, New Hebron, Miss.; Rev. C. W. Black, Shivers, Miss.; Rev. J. H. Fortenberry and Deacon J. M. Bridges of Whitesand Church; Deacons A. P. H. Thompson, G. L. Evans, J. I. Depriest, W. Z. Scarborough of Mt. Zion Church, together with the pastor and deacons of Phalti Church. Rev. A. S. Johnston, the pastor, was made chairman, and Rev. C. W. Black secretary of the council.

After satisfactory examination the council unanimously recommended to the church their ordination. Then upon the authority of the church they were ordained by prayer and the laying on of hands of the council. Rev. J. E. Claunch led the prayer, Rev. J. B. Quin preached the sermon and Rev. C. W. Black gave the charge. After this the entire church together with the visiting brethren and sisters gave them the hand of recognition and approval.

—C. W. Black,
Council Secretary.

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The Children's Circle

Mrs. P. I. Lipsey

Bible Study No. 17—Oct. 23rd
Aaron and Miriam Complain
Against Moses: Numbers 12

Read the chapter carefully at least twice, then write for me the story of the chapter.

Things Not Given in the Chapter

What was the matter with Miriam and Aaron? Their brother had been so kind to them, and certainly never took more power than God meant for him to have. Envy had entered their hearts. They wanted to be as great people as any, and especially as important as Moses was. We must resist envy in our hearts; we are likely to get just as much credit for ourselves as we deserve.

Did anyone ever say to you "Count ten before you speak when you are angry"? that is to help you to get hold of your temper. Moses knew that secret: he kept quiet while his brother and sister turned against him. Not a word did he say, and all at once, the Lord spoke, in his defense. To keep silence is sometimes the best thing we can do.

My Dear Children:

How fast these lovely Autumn days are passing! Are they going fast with you, too? Now that I have a granddaughter in school, I am more interested in school children than ever. She knows nearly all the pages of her book that she has been over, by heart, and can recite them pretty fast! Do you learn yours that way? You notice that Ernest says in his letter that he is studying every day now. I am sure you are all glad to see that his leg is so much better, well he thinks. That is fine news for us.

Our fund for Miss Byrd's books is still growing. We have now a little more than \$70. Don't you believe we can give for her Library \$30 by Christmas, or a little before? We can if you all give some, and I hope you will. But don't forget our orphans, for they need our help. I don't believe you will.

I have written to Miss Byrd, asking if she could buy the books in Shanghai, or would like to have us buy them here from her list. Probably we will have a letter from her next month.

Not many letters coming with Bible Study in them: indeed, we might knock off the "m" from many, and say scarcely any. Do I get the stamps if you don't?

With love,

—Mrs. Lipsey.

Star, Oct. 11, 1930.

Dear Mrs. Lipsey and Page Friends:

I enjoyed your letter, Frances' letter and also the card from Mr. H. D. Hawkins. I am getting along just fine these days with the exception of a little cold. My leg is entirely well, I think. I am back in Sunday school and B. Y. P. U. I am also studying my school books every day. I'm sending 25c for the Orphans. I hope they are all enjoying school and can attend the Fair next week. I'd like to attend the fair if I could but don't guess I will. Our county B. Y. P. U. met at Pelahatchie 4th Sunday P. M. We went, and each of our Unions brought back a banner, and one member of our Jr. B. Y. P. U. won the Blue Ribbon on the Sword Drill. We feel proud of our Union. Wishing all health and success, I am, your little friend,

—Ernest Clark.

Your Unions certainly did splendidly, Ernest. We are all so pleased to know that you have improved so rapidly. Did you get the package of pictures? I don't guess I'll be going to the Fair, either; everybody can't go, can they? I send my love.

Florence, Oct. 11, 1930.

Dear Mrs. Lipsey:

I am enclosing a money order for one dollar and sixty-three cents (\$1.63). Our Beginners and Primary classes of the Steen's Creek Baptist Sunday school want this money to go on the books for Miss Juanita Byrd. These little folk have learned to love Jesus who first loved them, and they have learned, also, that Jesus loves all the little children of the world, Red and Yellow, black and white, and they are interested in missionary work and hope that Miss Byrd may teach lots of little boys to become "Mr. Sing-a-Songs" like the one studied of in Sunday school. Yours truly,

—Mrs. J. R. Taylor, teacher.

I see that these little folks have a very loving and interested teacher, Mrs. Taylor. Perhaps some day one of them may go to be a missionary like Miss Juanita. Give them my love and warmest thanks.

Meridian, Rt. 5, Oct. 13, 1930.

Mrs. P. I. Lipsey

Clinton, Miss.

My Dear Mrs. Lipsey:

We are sending \$2.00 as a little love gift to the Orphans and Miss Byrd's library fund. Please give one dollar to each. Our department had such a nice letter from Miss Byrd written while she was on her vacation. Many thanks for sending us her address. With love and best wishes,

Primary Department 41st
Avenue Baptist Church.
(Mrs. Wilton Merrill)

Why, how nice, children, to have a letter from Miss Byrd! No wonder you want to send a gift for her. We are so much obliged for it, and for the dollar for the Orphans, also. If you had sent me her letter, I would have put it on our Page.

Flora, Oct. 11, 1930.

Dear Mrs. Lipsey:

Enclosed find two dollars which the Sunbeams of Flora are sending for the books for Juanita Byrd. I wish it could have been more. We know of no one we would rather help, for we truly believe she has been called of God. I have had the pleasure of entertaining Juanita in my home and know her to be a noble, true character, indeed, a faithful "hand-maiden" of the Master.

Sincerely —Mrs. Fred Hammack.

Thank you so much, Mrs. Hammack, and dear Sunbeams. This contribution and others like it are going to enable us to make a present of \$100 to Miss Byrd Christmas, I believe. What do you think of that, children? We are so grateful for your gift.

—BR—

CONTINUING OUR TRIP WITH MISS DURSCHERL

One of the most interesting places in all of New York is the American Bible Society. In one room of this establishment there are 4,800 Bibles, or parts of Bibles. A large map of the world has strings leading out to Bibles in various dialects showing just what languages are used in various parts of the world. This collection is one of the most famous in the world.

There were several copies of the Bible that were very unusual. Wyckliff's translation, which was in 1388, was almost unreadable. This was circulated by the Lollards, who were travelling preachers.

Tyndale's translation, of 1525, was very similar to the Latin translation. For east is said, "ette", and for men, "me".

The Coverdale Bible, which was

the first Bible printed in 1535, was printed in Antwerp and bound in London.

The Great Bible, The Geneva Bible, and the Bishop's Bible were there, too, but the prettiest of the exhibit was a Gutenberg Bible, printed in German. It was made in 1456 from the first movable metal type in Europe. In size it is larger than a Webster's dictionary, and is sometimes in 1 volume, sometimes in 2, and sometimes in 3. The capital letters, paragraphs and headings are hand illuminated, or painted. Sometimes the figures are dragon flies, but sometimes when the artist got tired painting serious things, he put in funny faces. At present there are only 44 copies of this Bible in the world, 41 are on paper, and the other 3 are on vellum. Recently the U. S. Government purchased a 3 volume copy of the Gutenberg Bible and it is reputed to be the most perfect book in the world. It is to be on exhibit at the Congressional Library in Washington.

* * *

"For God, For Country, and For Yale" marks the entrance to the Tower Building at Yale University, New Haven, Connecticut. In front of an old red brick dormitory standing since 1750 is a statue of Nathan Hale, who roomed in that building. Around the base of that statue are these words, "I only regret that I have but one life to give for my country." Another statement of his is cut into the wall on the court in the center of the Tower Building. It is, "I wish to be useful."

The Yale Bowl, which seats between 75,000 and 92,000 people, was planned and built by Charles Addison Ferry. On the front of the stadium was a tribute to him. "This unique structure shall be his monument."

* * *

Across the Charles River from Boston lies the oldest institution of learning in the United States, Harvard. In 1636 this great school was started. At the entrance were these words, "Enter to Grow in Wisdom." Upon entering the gates one saw many old red brick buildings with white facings, green doors, covered with Boston ivy, and a campus thick with trees.

* * *

Sudbury, Mass., is the collection of Henry Ford's. Among the most

interesting of the collection is the little red school house which was the home of the poem, "Mary Had a Little Lamb." Originally it was at Sterling, Mass., and was used from 1798-1856. Mary Elizabeth Sawyer was the girl whose lamb followed her. John Roulstone wrote the first 12 lines, and Sarah Josephine Hale completed the rest of the poem. The school house has been fixed just as nearly like it was when in use as possible. There is the see-saw, the well, the stone fence, and the sand pile.

—BR—

HOME-MADE LYRICS

Bursting Bubbles

By Uncle John

There's many a "crisis" plenty due to happen nowadays; in fact, they've got so common that it must be that it pays . . . A crisis in an industry like diggin' coal, ye know, —increases apprehensions of the winter with its snow; the crisis in our meat supply—or grain that makes our bread, keeps the salary-paid consumer in a state of bitter dread . . .

Don't it send the prices skyward every time a crisis frowns? When the life preserver's out of reach, of course the sailor drowns! While the wreckin' crew is patchin' up our economic laws, the panic-devil tears us with its unrelentin' claws . . . I have watched the panic-system thro so many fitful days, that, I've got a little skeerful of the feller that it pays.

There's a reason at the bottom of each economic mess,—and when the trouble's chronic, then it's hard to cure, I guess; ain't it time for changin' doctors when the treatment seems to fail? Can small-pox treat itself without the doses growin' stale? May we expect a remedy in self-created laws, when the pestilence is spreadin' under treatment by its cause?

NOW YOU CAN WEAR FALSE TEETH WITH REAL COMFORT

No longer need any wearer of false teeth worry that their teeth won't hold secure. Fasteeeth, a new and greatly improved powder, sprinkled on your plates holds them firm and comfortable. No unpleasant taste or gummy feeling. Fasteeeth deodorizes. Avoid embarrassment or fear of false teeth rocking or slipping. Get Fasteeeth today and enjoy the same confidence you'd have with your own teeth when laughing, eating and talking. Large can 60c. Special to introduce 2 cans \$1.00. Send today. Delivered prepaid. Money refunded after 30 days if not satisfied. Dept. 11C Fasteeeth Incorporated, Binghamton, N. Y.

THE SERVICE ANNUITY PLAN

Dr. G. S. Dobbins in September Home and Foreign Fields says:

"The new plan offered by The Relief and Annuity Board is vastly superior to the old plan. It puts the whole matter on a stable, dependable, business basis. It opens the way for adequate care of needy ministers and their dependents and appeals to the self-respect and sense of justice of both the beneficiaries and the churches. A church committing itself to this plan adds but little to its budget and at once achieves a dignity and standing that are worth far more than the money contributed. This joint arrangement entered into by pastor and people will make for longer and more fruitful pastorates and will give to pastor and people a sense of permanency in their relationship that is sorely needed. The short pastorate is perhaps the greatest single bane of our church life today."

Let the pastors send for application blanks and we will send them full information as to how we will approach the churches to secure their participation in the plan.

The Service Annuity Department of The Relief and Annuity Board

1226-29 Athletic Club Building,
Thomas J. Watts, Executive Secretary.

Dallas, Texas.

H. F. Vermillion, Managing Director.

B. Y. P. U. Department

"We Study That We May Serve"

AUBER J. WILDS, General Secretary
Oxford, Mississippi

Walnut Grove Moves Forward Under Leadership of New Officers

We are indebted to Miss Zadeen Walton for a report of the work at Walnut Grove. They recently held their study course with marked success, new officers were elected the first of October for the General Organization—as follows: Director, Mrs. H. L. Herrington; Association Director, Mr. T. L. Everett; Secretary, Mrs. J. I. Vance; Chorister, Cecil Chadwick; Pianist, Cathryne Vance. The Juniors and Intermediates have both been rendering special music in the regular preaching service and also in the evangelistic services recently held.

Correcting an Error

In last week's Record in the account of the County Training School for Quitman County it was reported that seven churches cooperated. That was true and in listing the names of the churches the Riverside Church of Marks was by error left off. This was the church where the school was held and a large attendance each evening was present from the five unions of the Riverside Church. The week's work was such a success that the other two counties making up the Riverside Association—Coahoma and Tunica—plan to have a study course for the third week in January, 1931.

Story Hour and Story Hour Material

We are gratified at the number of letters received within the past few weeks asking about the "Story Hour". Several churches have already organized and others are making their plans to organize. Mississippi thinks she was the first to have a Primary Union or Story Hour as we are calling them now. The First Church, Vicksburg, has had an organization for these sub-Juniors since 1918 and gradually since then churches have been adding this needed meeting to the Training Service of the church. The B. Y. P. U. Department recommends for special story material for these story hour groups the Teachers book for six year old S. S. Pupils. Special stories are being published in these that are adapted to this work. The book is 35c and can be ordered from The Baptist S. S. Board, Nashville, Tenn.

"No Other Name"

Proceedings of the first Southwide B. Y. P. U. Conference, held in Memphis last January, has been put in book form and can be had from either The Baptist Book Store, Jackson, Miss., or The Baptist S. S. Board, Nashville, Tenn. The price is 50c and we trust many of those who went to the conference and especially those who did not have the privilege of attending will get a copy of these proceedings. Every address is given in full and every conference is splendidly reported.

A New Study Course Book for Intermediates

We are delighted to say to our Intermediates that we have for them a splendid new study course book. "Messengers of Light" is the name of this new book and its author is one that Intermediates know, Mrs. Sadie Tiller Crawley. Mrs. Crawley wrote for us "The Meaning of Church Membership", an Intermediate study course book that has been so popular. "Messengers of Light" is a missionary book and will have a wide circulation. Why not use it in your next study course?

Holmes County Associational B. Y. P. U. Holds Interesting Session

On Sunday afternoon, October 12th, the Holmese County Associational B. Y. P. U. held a very successful meeting with every B. Y. P. U. in the association represented and in addition a large number of visitors. The Lexington B. Y. P. U. won the attendance banner, having only one member absent. The program was interesting and helpful. The organization voted to buy an "Efficiency Banner" also and to have it to award at the next meeting to the union that makes the best record for the quarter. This banner will stimulate better work on the part of each union. The invitation from Goodman was accepted and the next meeting will be there.

Oral Church, Lamar County, Elects Director

The recent action of the Oral Church places Mrs. J. Q. Dabbs in the office of B. Y. P. U. Director, and this act on the part of the church means that they now look upon the B. Y. P. U. as a permanent and vital part of the church life. The work goes forward under the leadership of this new Director in a splendid way and we hope right soon to be able to announce at least one new union for this church.

Goodman Boasts of Two Good Senior Unions

One of our Junior colleges is located at Goodman and that college has one Miss Johnnie Lou Williamson, who is well known to many Mississippians, as teacher in that college, and that isn't all! She is a teacher plus and the plus is—A Spiritual eader. They have a splendid Senior B. Y. P. U. with forty members enrolled meeting on the campus every Sunday afternoon and then on Sunday evening at the church about forty young people, members of the "town" B. Y. P. U. meet in their Senior work. How can it be so? Because they have a leader capable and WILLING. Congratulations, Goodman.

Chalybeate B. Y. P. U.'s Move Forward

We are indebted to Miss Kathleen Hollis for a report of the splendid progress being made by the various unions of the Chalybeate Church. She reports a splendid growth and

fine spirit with an enrollment of 72 members. We are happy to have this word from Chalybeate.

Arkabutla Has Two Unions

We are happy to report two unions for Arkabutla, an Intermediate and a Junior union. Mrs. W. A. May is leader of the Intermediate union with an enrollment of 32 and Mrs. H. S. Metcalf is leader of fifteen splendid Juniors. Standards of Excellence with literature for the different officers are being used and we trust to be able to report these unions as A-1 at the close of this quarter.

Here Are Several New Ones

Bro. E. G. Waltman, recently coming to Mississippi from Alabama, is a good B. Y. P. U. booster and reports a newly organized B. Y. P. U. at Polkville and another at Zion Church. Bro. Waltman has other invitations to help organize and we are happy that he is able and willing to serve in this way. When a pastor provides training for his members he builds for the future. Most Mississippi Baptist pastors are "builders".

He Has Organized Six This Past Quarter

Bro. T. W. Wade, Vice-President of the Simpson County Associational B. Y. P. U., has organized six B. Y. P. U.'s during last quarter. Can any other associational officer match that record? And still he isn't satisfied and will not be until every church in the county has sufficient training for its members. The newest for Bro. Wade is a union at Pleasant Hill Church, Smith County, and Shady Grove, Smith County. He just throws in this work in Smith County for good measure.

THE MONUMENTAL WORK OF A GREAT BRAZILIAN MISSIONARY

I am writing these lines to testify my profound appreciation of the notable work during strenuous years, of a fellow missionary, temporarily in the home-land doing work at present in the Baptist Bible Institute in New Orleans. This is Dr. John W. Shepard of Rio Janeiro, Brazil, College and Seminary, who has been at the head of the institution since its beginning in 1908, and has done a work that no other man known to me could have done.

Dr. Shepard has labored incessantly, and with untiring devotion and rare skill for the upbuilding of the Rio College during all these years, confronting numberless difficulties, many of them apparently unsurmountable, and carrying forward this great work most successfully in all of its departments. He deserves the gratitude of us all, both in this country and the Southern Baptist Convention, and ought to receive proof of our profound appreciation and love.

Dr. Shepard is most highly esteemed in Brazil, where his dedication to the College and Seminary in Rio, to Christian education in general, to the preparation of our young student for the ministry, and to all the interests of our common missionary cause has been constant and truly phenomenal.

Many, many of our best Brazilian

pastors and evangelists hold him in the highest esteem, and most ardently desire his return to this country and to his educational and evangelistic work in this Southern white mission field.

He and his family are loaned to you for a season. Take care of them and see that they return to us in the near future. The two elder daughters of Dr. and Mrs. Shepard are young ladies of attainment, educated in Rio College, in Bristol, Virginia, and Rome, Georgia, and finely prepared for great service either in Brazil or in the United States. And do not forget to pray for Rio College and Seminary to whose upbuilding Brother Shepard and his wife have given these years of unceasing labor and sacrifice.

Yours most cordially,

—W. B. Bagby.

Porto Alegre, Brazil.

—BR—

Hiram had walked four miles over the Great Smokies to call on his lady fair. For a time they sat silent on a bench by the side of her log cabin, but soon the moon, as moons, do, had its effect and Hiram slid closer to her and patted her hand.

"Mary," he began, "y'know, I got a clearin' over thar and a team an' wagon and some hawgs an' cows, an' I 'low to build me a house this fall an'—"

Here he was interrupted by Mary's mother who had awakened.

"Mary," she called in a loud voice, "is that young man thar yit?"

Back came the answer: "No maw, but he's gittin' thar."—From Everybody's Magazine for October.

A True
Hospital
Story

Old Rip Van Winkle fell asleep one night in the Catskills; and woke up twenty years later to find his dull little village had become a thriving center of business and industry while he slept.

Those who do not keep abreast of the times will wake up one day to find that hospitals have become a mighty factor in denominational life. The study of causes, cure and prevention of disease should not be left to science unaided by Christian sympathy and cooperation. Ours is a research hospital, and will be endowed by gifts large and small.

Will you have part in it?

Louise M. Smith

SOUTHERN BAPTIST
HOSPITAL

New Orleans, Louisiana

BAPTIST BIBLE INSTITUTE ITEMS

Unusual interest is being manifested in the teaching of missions and in our practical activities under the leadership of Dr. John W. Shepard, who comes from Brazil to occupy this year "the Chair of Missions".

On the first day of school we registered 127 students, and at this writing the number is 160. We believe the number will go to 200. Under the conditions this is most gratifying. The faculty and former students are most favorably impressed with the new students. They come well prepared, with deep conviction and sterling character. A new student from Virginia says: "I understood that New Orleans was below sea level, but it comes nearer being the Mount of Transfiguration than any place I have known."

October 15 will be our first Missionary Day, and addresses concerning the work in South America will be given by Prof. E. O. Sellers and Dr. John W. Shepard. Prof. Sellers is just home from visiting our South American mission stations.

In our Emergency Appeal we are endeavoring to keep out of the way of the fall campaigns, and hope to make much of January, the month in which last year the Baptists responded so sacrificially.

The Bible Institute enjoys this year a peculiar distinction, having in its faculty three seminary presidents, Dr. B. H. DeMent, founder and president of the Baptist Bible Institute, who has taught in all three of our seminaries; Dr. John W. Shepard, founder and president of the Rio Baptist Seminary; and the present president of the Bible Institute.

We are looking forward with great interest to the Southwide Sunday School Clinic which is to be held in New Orleans under the direction of Secretary Arthur Flake of the Baptist Sunday School Board. Pastors would do well to plan a winter vacation for attendance upon this Clinic and the Baptist Bible Institute Conference and Home Coming Week the last of January.

—W. W. Hamilton.

"I dropped my watch in the river and didn't recover it for three days. It kept on running, though."

"Impossible! A watch won't run for three days."

"Of course not; I was speaking of the river."

RESOLUTIONS OF APPRECIATION

Mendenhall, Miss.,
August 17th, 1930.

Whereas, our dearly beloved Pastor, Brother J. P. Williams, has tendered his resignation to the Mendenhall Baptist Church;

And whereas, we as a Church, albeit with a feeling of sadness and reluctance, feel that we must submit to his decision and accept his resignation, knowing that he feels himself called to another work by Him to whom he has ever prayed, Thy Will Be Done;

Therefore, be it resolved, that we express to him our appreciation for his fourteen years of unselfish and

unfailing service and devotion. We have looked to him during these years as a leader, not only in our religious life, but every movement of civic improvement and community welfare, and his wise leadership has never faltered. He has stood out as an example of strength before us, as rugged, and unassailed by the storms and trials that beset humanity as a stalwart pine tree. His strong faith and deep consecration have always been to us as the shadow of a great rock in a weary land, and a constant source of inspiration to the better things of life. He is indeed a "workman that needeth not to be ashamed", and as he closes his ministry among us, we feel that no more fitting tribute could be paid him than that spoken of Barnabas, Acts 11:24,

"For he was a good man, and full of the Holy Ghost and faith, and much people was added unto the Lord."

Be it further resolved that these resolutions be spread upon the minutes of this Church and a copy of them be given to Brother J. P. Williams and one copy mailed to The Baptist Record for publication.

J. F. Thames, Chairman
Mrs. A. S. Dans, Sec.
Mrs. H. T. Patterson
J. J. Caughman
W. D. Hilton

Committee

THE T. E. L. CLASS MEETING OF THE MORTON BAPTIST CHURCH

Mrs. X. O. Shelley entertained the T. E. L. Class at their monthly business and social meeting Wednesday Afternoon, Oct. 8, 1930.

The devotional was led by Mrs. Stewart who used perfection as her title and Heb. 6:1 as the scripture. Very appropriately she took each letter in perfection to represent the duties of the different offices as P—For personal visits and phone members, duties of group captains.

E—Enlist and encourage office members, duties of President.

R—Records, reports and roll, duties of "Secretary."

F—Fellowship, fun, and friends among members, 2nd Vice Pres.

E—Enlarge class and employ group captains to do their part, 1st vice president.

C—Care for spiritual life and cultivate soul-winning, duties of third vice president.

T—Teach the Bible plan of giving and tithe, duties of Treasurer.

I—Imitate Christ in life and teaching; inspire officers and members, duties of Teacher.

O—Occupy your place at all meetings; observe each opportunity to support the class, duties of other members.

N—Note matters of interest for class publicity; news items in papers, bulletins, and letters, duties of Reporter.

The new officers were then installed: Mrs. Stuart, teacher; Mrs. W. A. Jones, president; Mrs. O. R. Bunting, First Vice President; Mrs. L. L. Townsend, Second Vice President; Mrs. L. Henderson, Third Vice President; Mrs. P. B. Alford, Secretary; Mrs. Tom Herring, Treasurer; Mrs. A. T. Cooper, Reporter;

Mrs. O. J. Burnham, Mrs. Jewel Lindsey, Mrs. G. O. Kellum, and Mrs. Dave Edwards, Group Captains.

The meeting was turned over to Mrs. Shelley, and a most enjoyable social hour followed. The Halloween idea was carried out both in decorations and games. Afterward Mrs. Shelley served a delicious salad course and ice-tea.

—Reporter.

QUITMAN

(C. E. Hood)

Something new under the sun, or new for Quitman, was experienced during a recent revival at the Quitman Baptist church. The minister had to preach two sermons one Sunday night to accommodate the crowds. The large auditorium was packed full, chairs were placed in every available place and in the vestibule, but still the crowds came. The preacher sent word out to the outside that if the folks would wait he would preach a second time. He did preach a second time and to a large congregation. It was during the revival recently held at Quitman in which Reverend Harmon Holcomb of Tupelo, did the preaching. The meeting lasted ten days and the interest was growing with each succeeding day. Folks at Quitman say that they have not known anything like it in a long, long time, if ever before. In many respects, nothing like it has ever been known here.

There were twenty-seven additions to the church, nineteen by baptism. That was not unusual maybe, although the church was gratified at the visible results of the meeting. However, there were other results that cannot be seen off-hand. The church unanimously voted to adopt the "store house" tithing system of financing. Not only was the vote unanimous but yo usee folks becoming enthusiastic over the matter. They wonder why it was not done before, since it is clearly God's way. The pastor, Dr. B. C. Land, is exceedingly happy that his people have taken this action.

Many churches from the county took part in the meeting. Visitors from adjoining counties also came. Brother Holcomb preached the old time gospel in all its powerful simplicity. His daughter, Miss Sue, did fine work with the young folks. Russell Carter, a Quitman young man, led the singing and Brother Holcomb complimented him for his most excellent work. Mrs. J. C. Reddoch presided faithfully and efficiently at the piano. These with the faithful and consecrated pastor, Dr. Land, worked mightily and were backed up by those in the ranks. God wonderfully blessed the meeting.

The writer believes that Quitman will never be the same again.

At an Executive Committee Meeting of the American Tract Society, 7 West 45th Street, New York City, held on Friday, October 17th, the first foreign appropriation from the Bunyan Tercentenary Fund was made for the Christian Literature Society of India, to print Pilgrim's Progress and a children's edition of Pilgrim's Progress in Tamil and Telugu. Other appropriations will be made from time to time as the income on the funds permits.

In Memoriam

Obituary

On Sept. 7, Bro. B. F. Clark, our beloved senior deacon of Mt. Pleasant Church, was called to his reward.

Bro. Clark was 82 years, 8 months and 1 day old. Married to Miss Virginia Brown 58 years. To this union God blessed them with 9 children, 54 grandchildren, 28 great-grandchildren and 3 great-great-grandchildren.

He joined the church early in life and grew in grace till he was a power in the kingdom.

He reared a large family of sons and daughters who love and serve God. Six boys, three girls, his good wife and a host of relatives and friends mourn our great loss.

Peace to his ashes! Love and sympathy to the bereaved, and hope for the happy meeting.

His pastor,

—Jas. W. Chapman.

Obituary

On Sept. 9, Bro. Filet Middleton was called up higher. He was 61 years old, a great sufferer, being in a car wreck about two years ago, but he never complained.

He leaves one sister, brothers, four children, grandchildren and many friends to mourn his departure.

He was a member of Bethel Church and died trusting in his Savior.

Our sympathy to his devoted wife and family in this trying hour of their life's experience. We exhort them to trust our heavenly Father, who knoweth all our heartaches.

His Ex-Pastor,

—Jas. W. Chapman.

Obituary

Bro. Hughie (Hood) Andrew Moak went home Sept. 12, leaving 2 boys, 6 daughters, 1 sister, 3 brothers, 29 grandchildren and many relatives and friends to mourn his going.

He was married to Miss Druetta Albritton, who preceded him 27 years.

Bro. Moak became a "soldier of the cross" young and in his quiet way he was true till death, dying "in the faith".

May his noble family follow in his "steps" and may our Father comfort and lead them all the way to the terminus where we will meet to never say good-bye.

His pastor,

—Jas. W. Chapman.

Resolutions of Respect to Dr. John Kolb

Whereas, the great Ruler of the universe, in the dispensation of His divine wisdom, has seen fit to remove from our midst, and call to his heavenly reward, our beloved brother, Dr. John Kolb;

And whereas, Brother Kolb was a most faithful, active, and useful member of our church and Sunday School, always ready to render every possible service, with his presence, good counsel, and material substance;

And whereas, through his conse-

crated life and the many manifestations of brotherly love, he was a daily benediction to all of us;

Therefore, be it resolved, by the Baptist Church and Sunday School of Tchula:

First, That in his going the church has sustained a heavy loss, that the Sunday School has lost a valuable member; and that the members of the church and Sunday School individually have lost a helpful co-worker.

Second, That we extend to the family and loved ones of our deceased brother our deepest and most heartfelt sympathy in this sad hour of bereavement.

Third, That a copy of these resolutions be sent to The Baptist Record at Jackson and a copy sent to the Lexington Advertiser at Lexington, and a copy be sent to his family, and a copy be spread on the minutes of the church.

Martin Hemphill, Chairman
Committee on Resolutions.

A. G. Kelly,
J. P. Love,
L. W. Graves,
W. E. Smith.

PARKER FREDERIC—A HOSPITAL STORY

(By Louis J. Bristow, Supt.)

A tiny, three-hours-old baby boy was brought by two women to the Baptist Hospital in New Orleans. He had been abandoned and no one knows who his parents are. The child had no name and two graduate nurses, Miss Pauline Parker, directress, and Louise Frederic, supervisor, gave him their names and he has since been known as "Parker Frederic." That was about a year and a half ago. The baby lived in this hospital until quite recently, when he was adopted by a fine Mississippi family, who gave him their own name, and he is now legally "Parker Frederic Blank."

This child became a prime favorite with the nurses, doctors and others; and certain friends seeing the great and good work we are doing for babies and children in our free baby ward (we care for more than 200 every year) suggested that the ward be endowed and named "Parker Frederic," and a fund for endowment was begun. Small contributions have been made to it and it now amounts to two or three hundred dollars.

A day or two ago a friend who knows of our work for children suggested that I tell in this paper the story of this Fund, that those who desire to help with our work might give to it, with the assurance that all gifts will be kept and invested, and only the interest will be used. So, I am writing this story. And I hope persons and Sunday school classes will make contributions to the Parker Frederic Fund, for helpless babies and children. Every dollar will help.

New Orleans.

Boss: "Are you saving half the money you earn?"

Office Boy: "Naw, I don't get that much."

SPECIAL: LADIES' RAYON HOSE, 12 pairs \$1.75, postpaid. Slightly imperfect, extra good quality. Assorted colors. Send for bargain list. Lewis Sales Company, Asheboro, N. C.

AFTER THE OPENING AT SOUTHWESTERN (By L. A. Myers)

Removed, as we are, three weeks from the opening at "Southwestern" we are able to make some estimate of the current year. No disappointment has been registered in the student body personnel, in the pervading spirit, and in the general determination everywhere manifested.

In keeping with previous years the institution has drawn a representation of students from a wide area and it has been gratifying to the administration to find in the representation men and women from Idaho, California, Arizona, Colorado, Iowa, Wisconsin, Kansas, Maine, Ohio, as well as from most of the states of the South. More than this, the very high spirit of the student body seems to be higher than at any time in the institution's history.

Due, perhaps, to the slightly enforced increase in fees, fewer of the wives of the preachers have registered. This means that the coming of students has been proportionate with the normal financial years.

There has been "A quick settling

down" and men and women have fallen into places of leadership, we feel in a greater per cent than has been the case heretofore. This is true in all four schools of the Seminary—Theology, Education, Music, Missionary Training.

The faculty and force have never been busier. At the time of this writing, Dr. Scarborough is in a revival in Alabama; Dr. Dana is in a revival in South Carolina; Dr. Maston is en route for an assembly in Virginia; while the writer is departing for an assembly in Oklahoma. Others have but recently returned from engagements.

BETHEL

We seldom find a man who can do well at many different things as Bro. J. P. Culpepper of Poplarville. As dean of Pearl River Junior College and professor of history there, he is leaving his impress for good on the lives of that fine body of students. As community man, he responds acceptably to the many calls that are made upon him. Then he serves in an effective manner as pastor of two good half time churches nearby.

At one of these churches, Bethel, it was my recent privilege to conduct a meeting. In the mornings the students of the large consolidated school attended en masse. In the evenings people came from everywhere, filling the spacious auditorium. The Lord blessed us with some conversions and accessions by letter. The people feel that the spiritual life of the church was deepened.

—S. G. Pope.

"It must be three years since I saw you last. I hardly knew you—you have aged so!"

"Really! Well, I wouldn't have known you except for that dress!"—Ex.

Freddy—"Father, what is an egotist?"

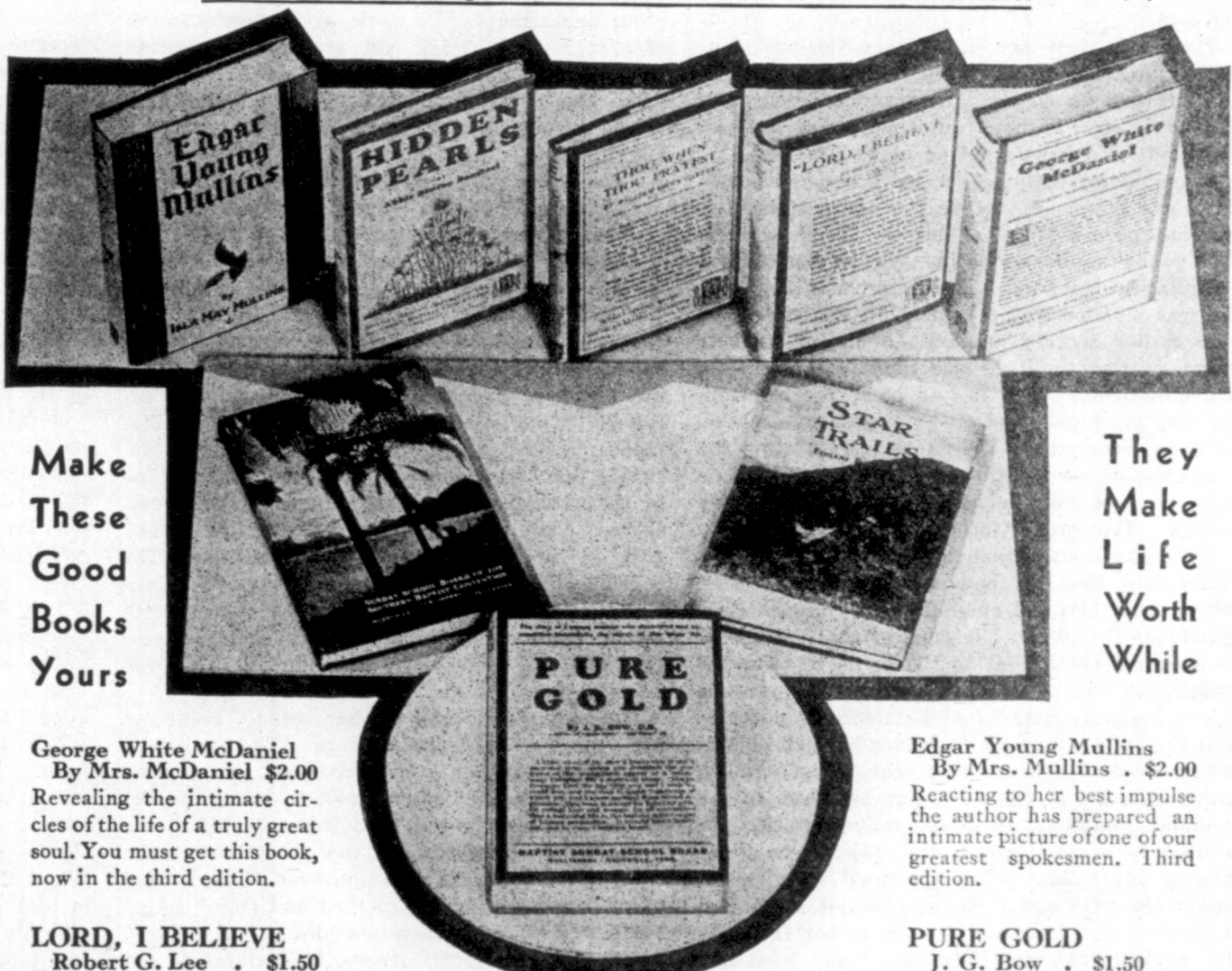
Father—"An egotist, my son, is a man who tells you those things about himself which you intended to tell him about yourself!"—Tit-Bits.

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Write for 50 Sets St. Nicholas Christmas Seals. Sell for 10c a set. When sold send us \$3.00 and keep \$2.00. No Work—Just Fun. St. Nicholas Seal Co., Dept. 286 B. R. Brooklyn, N. Y.

A L I V I N G L I B R A R Y

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Retaining its coveted place among our Best Sellers for 1930, this volume has reached its seventh edition.

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Reaching the fourth edition this story of purity is a challenge indeed to modern girlhood.

BAPTIST BOOK STORE 502 E. Capitol Street JACKSON, MISSISSIPPI

Continued from page 6

conditions we can claim the promise.

IV. The Effect Of Filling.

The effect that comes first to view is that which is found

1. In One's Own Personal Experience.
- 1). In filling the Spirit provides comfort.

In that memorable discourse in the fourteenth chapter of John Jesus said: "And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever." (Jno. 14:16.) This Comforter came on the Day of Pentecost. A little later we read: "Then had the churches rest . . . and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied." (Acts 9:31). These early Christians had much to disturb them in their new experience. But when persecution, imprisonment and disappointments threatened their very existence they betook themselves to prayer, and the Holy Spirit filled and comforted them. In making this promise the Lord foresaw that, "in this world ye shall have tribulations", but he said, "be of good cheer; I have overcome the world." (Jno. 16:33).

The day of persecutions, disappointment, discouragement and sorrow for the godly man is not over. The courageous preacher who dares to proclaim a full gospel finds himself in a swelling flood of criticism, the faithful church officers are blamed for any failure in reaching the prescribed standard of excellence, the consecrated, consistent Christian finds the world moving against his "narrowness", and the Christian who holds to the word of God as an absolute guide, believing all of its teaching, is accused of bigotry, self-righteousness and "out-of-date".

But if such are walking in the fear of the Lord, and the life is yielded to his Spirit, it is he that is leading, and he will bring comfort to his own.

Then, too, there are times when the providential dealings of our heavenly Father are strange and mysterious to us. We cannot understand why it is so. Perhaps questions arise and we wonder if God has forgotten to be gracious.

In one of my early pastorates I was called into the home of one of my deacons to perform the marriage ceremony for one of his daughters. This young woman was a fine type of consecrated Christian womanhood. The young man to whom she was married was a professing Christian, but was rather worldly-minded. Soon after their marriage they built a nice little cottage home and moved into it. I had to pass this home on my way to church, and frequently stopped there, as a welcome guest. In the course of time the home was blessed with a fine baby boy. As he grew he gave every evidence of being unusually bright. The proud father told me repeatedly that he had been denied the privilege of an education, but that his boy should have the best. When about two and one-half years old the child was taken ill. When I learned of the seriousness of its condition I went to the home to offer my assistance, and to comfort the anxious parents. Early the next day I had a telephone message that the child was dead. I hastened to the home. When I entered the home the grief-stricken father met me at the door, put his head on my shoulder, and wept aloud in great anguish. He refused to be comforted. He said he could not give up his child. While we stood weeping together the wife and mother came out. She had an expression of heavenly peace on her face. It was evident that the Holy Ghost had been her comfort. Quietly she put her arm about her husband, and spoke with confident assurance and gentleness. "My dear", she said, "you must not do that way. The Lord let us have our little angel baby for a while, and now he has taken him back to heaven. He can do so much better for him than we can do. Let us try to meet him up there." The words and behavior of that godly woman had the desired effect. The husband braced up and said: "Yes, I know it is wrong. I will try to meet him in heaven." Jesus said: "I will not leave you comfortless: I will come to you." (Jno. 14:18).

- 2). In filling the spirit provides peace.

"Peace I leave with you, my peace I give unto you." (Jno. 14:27). "For he shall receive of mine, and shall show it unto you." (Jno. 16:14). "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." (Phil. 4:7).

The Spirit reveals the peace of God to the Spirit-filled soul and makes it real in his life. He thereby prevents worry and anxiety which are so fatal to Christian happiness. Filled with the Spirit Peter could sleep contentedly in prison chained to his guard, Paul and Silas, with their backs bleeding and sore, and their feet fast in the stocks, could sing and pray in the mid-night dungeon, Paul could suffer the loss of all things, and count them but refuse, that he might win Christ and be found in him (Phil. 3:8), Stephen could look out from under the slaying stones heaped upon him and see Jesus, and pray for the forgiveness of his enemies.

Much of our time and energy is wasted in anxiety about what we shall eat, or what we shall drink, or what we shall put on (Mat. 6:25). We are disposed to cross bridges when there are no bridges there. We find ourselves worked up to a frenzy about the household duties, the weather, the finances, the crops, the business and one hundred other things. Men of the world often show a braver spirit than the children of God. Yet there is no better opportunity for the child of God to show what the power of the gospel can do than when he is under the fire of the enemy's guns.

The housewife and mother, burdened with household duties, with the little child pulling at her skirt till she feels that every nerve is shattered, and she is bordering onto insanity, needs this peace of God. The husband and father, with business cares and problems, failures and losses, bills to meet and burdens to bear, needs this peace. The preacher and Christian worker, struggling to do the Lord's work, giving every ounce of energy to the task, yet sees failure written across every effort, needs this peace. Why not make the surrender now? Why not let him, whose mission it is to bring peace, fill you with his fullness?

2. The Effect of This Filling Is Seen In Preparing For Service.

- 1). He gives boldness.

The record says: "And they were all filled with the Holy Ghost, and they spake the word of God with boldness." (Acts 4:31).

Perhaps we have no better illustration of the change wrought than that found in the case of the disciples themselves. When Jesus was arrested, "They all forsook him and fled" (Mk. 14:50), even "Peter followed afar off" (Mk. 14:54), and when he was accused of being one of the twelve, "he began to curse and to swear, saying, I know not this man of whom ye speak" (Mk. 14:70). They had not been filled then. The Spirit had not come. No wonder Jesus told them they must wait till they should be endued with power from on high before they could witness for him. He needed men of boldness. This was no time for cowards.

Now let us look at another scene. Pentecost has come. The Spirit is here. The multitude has come together. The Apostles are accused of being drunk. Peter stands to make his defense. He does not deny Jesus now. But face to face he charges them that they had taken Jesus of Nazareth, a man approved of God, "and by wicked hands have crucified and slain" (Acts 2:23). "But God hath raised him up", the Apostle declares, and furthermore, he declares to the "house of Israel," "God hath made that same Jesus, whom ye have crucified, both Lord and Christ" (Acts 2:36).

He is no longer a profane coward, but the mouthpiece of God to bring the truth home to the consciences of the multitude. Three thousand of them responded.

Again when Peter and John healed the lame man at the gate of the temple the rulers tried to force them to stop preaching. But with the boldness of a lion, "Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the

things which we have seen and heard." (Acts 4:19,20).

Again, when they were forbidden to preach and were imprisoned, the Lord delivered them, and they went straight back to the temple early in the morning and began to teach. When brought before the rulers this time they replied: "We ought to obey God rather than men" (Acts 5:29).

When the preacher is filled with the Spirit he will preach the word. No ecclesiastical boss, self-appointed critic, nor religious demagogue can bridle his tongue.

- 2). He Guides in the Work.

"He will guide you into all truth." (Jno. 16:13).

I am confident that when the life is fully yielded to the Spirit, so that he can fill and work through the individual, he guides in the work to be done. He impresses one to whom he should go, to whom he should speak, gives the message to carry, and prepares the heart to receive it. He works from both directions.

He not only sends his servant but goes before and prepares.

I was walking the street of one of our cities some years ago. In a store worked a young man who was a member of my congregation, but not a Christian. As I passed I had a very definite impression to go in and speak to him about his soul. I obeyed, and went into the store at once. I told him I had stopped to ask him to give his heart to God. He replied: "I thought that was your purpose when I saw you come in." Why should he have thought so? I had been in there repeatedly before. My thought was that the Spirit had gone ahead and prepared the way and then sent me to carry the message. He promised me he would prayerfully consider the matter. The next Sunday he came to church, made a profession of faith, and united with the church, and I baptized him. Less than a month from that time I had a telephone call, about one o'clock at night, asking me to come to the city hospital. I went and found that the young man had been rushed to the hospital after dark and operated on. He was in a dying condition. I went into the reception room with the father and brothers, and prayed with them. They told me how his life had been changed since he became a Christian. He died before morning came. How I thanked God I obeyed the impulse of the Spirit to speak to him.

But why should any one be surprised at the marvelous leadings of the Spirit? That is one of the ministries to those who will yield to him.

Several years ago I was assisting a brother pastor in a meeting. I had spoken for several mornings on the work of the Holy Spirit in the life and work of the Christian. I asked those who would yield their lives, so far as they could understand, to indicate it by coming to the front. Every one in the church came. That afternoon a lady came to the pastor's home where I was stopping and told me that she and two other ladies had been impressed to go to see an old man in the community who had resisted every appeal to accept Christ. They went to his home. When he saw them coming he went out to the barn. Two of them followed, while the other stayed and prayed with the wife. When he saw them coming to the barn he went across the field to the tobacco barn. They still followed him. When they reached the tobacco barn, and went in and told him they had come to ask him to give his heart to God, he broke down and wept, and told them he was ready to surrender, and asked for their prayers. He told them he had been running from the Lord for a long period of years. He gave his heart to God then and there. He went with them to his home, and as they entered the yard they met a grown son who was not a Christian. The father told him he had surrendered to the Lord, and begged him to do the same. This incident evidenced the fact that the Lord would use those who would yield. Many other conversions resulted from such personal work under the direction of the Spirit. Why not, beloved, let us yield to him and let him fill us that we may be empowered to do the work to which we have been called?